

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—By May 12, it became fairly certain that the city of New Orleans would be saved from serious damage by the flood. In the meantime the ten millions asked by the American Red Cross had been oversubscribed, and the work of rehabilitation, under the general direction of Secretary Hoover was progressing rapidly. On May 7, winds of tornado force, violent electrical storms, and earthquakes added to the discomfort and danger of the refugees in the flooded districts. The earthquakes, occasioning no great damage, extended within a 150-mile radius of New Madrid, Missouri, and affected towns in Illinois, Missouri, Kentucky, Tennessee, Arkansas, and Alabama. The losses from the tornadoes were serious. Originating in Kansas on May 7, other storms occurred on the 9th and 10th in Arkansas, Illinois, Iowa, Louisiana, Missouri, and Texas, and on May 12, more than 240 deaths were registered, with about 1,000 seriously injured. A new inundation was imminent from the crumbling of the Bayou des Glaisses levees.

On May 10, the French Embassy requested the Government to lend its aid in the search for the missing

French fliers, Captains Charles Nungesser and Francis Coli, and the request was communicated to Secretaries Hoover and Mellon by the President at a cabinet meeting on the same day. All ships in the North Atlantic district were ordered to be on the alert, and the State Department assured the Embassy that every effort would be made to discover the lost aviators.

The Lost Aviators

Secretary of the Treasury Mellon began to notify the public through the press and the radio that the Government would exercise its option of redeeming the Second Liberty Loan on November 15, of the present year. This loan was offered on October 1, 1917, and was to mature in 1942. When the Third Liberty Loan was floated on May 9, 1918, nearly four billion dollars of the Second Loan were converted into bonds bearing interest at four and one-half per cent the call and redemption dates remaining unchanged. The Secretary announced that the redemption plan would save the Government annual interest charges of more than \$10,000,000.

Australia.—The new federal capital at Canberra was inaugurated on May 9, by the Duke of York. Acting for his father, the King, he unveiled a statue of His Majesty, opened Parliament and read an address from the throne. In the course of an enthusiastic speech broadcasted throughout the Commonwealth, he said:

The British Empire has advanced to a new conception of harmony and freedom, to the idea of a system of British nations each freely ordering its own individual life but bound together in unity by allegiance to one Crown and by cooperation with one another in all that concerns the common weal.

It is perhaps peculiarly fitting that we should celebrate the birth of this new capital city just after the close of the Imperial Conference, which represents the beginning of another chapter in our Empire story.

May this day's ceremony mark the rededication of this Commonwealth to those great ideals of liberty, fair dealing, justice and devotion to the cause of peace for which the Empire and all its members stand.

The ceremony was the culmination of the Duke's long tour in the Antipodes and was both elaborate and picturesque. At its conclusion the Duke on behalf of the King conferred various honors on Premier Bruce and others connected with the function. An American designer, W. B. Griffin of Chicago, is credited with having planned the new "model" city.

Austria.—The long-discussed union with Germany became a practical issue. A considerable majority of the people was said to favor it as the easiest way out of

Austro-
German
Union

Austria's intolerable financial and industrial situation. Count Bethlen, the Hungarian Premier, helped to strengthen this movement by his recent statement that his country had been oppressed by Austria for many years and fought against Italy only under compulsion from Austria. Austrians thus felt themselves driven to look for a closer relation with Germany and an eventual union with it. Independently of this, however, the movement reached its head in the vote cast at the conference of the Peasants' Party, demanding that Mgr. Seipel, as Austrian Chancellor, bring the bill for a union of Austria and Germany before the new Parliament, also that he instruct the delegates to Geneva to request the League's approval of this same union. The vote of the Peasants' Party gave the union program a large majority in Parliament, since it was also favored by the Socialists and the Pan-Germans. The Coalition Government itself is powerless without the support of the Peasants' Party. Mgr. Seipel has not been pronouncedly in favor of this movement, but he must evidently either support it or eventually resign. The Peasants' conference further demanded that the Chancellor come to an immediate tariff and industrial agreement with Germany to relieve the present conditions of the Austrian peasants. In fact, while this vote was being cast a delegation of leading German bankers and industrialists was in consultation with Government officials at Vienna, where it was making an investigation into the Austrian industrial situation. A decision was reached by the delegates to arrange immediately for German help and for an industrial and financial union with Austria, to the extent that such a union might be politically feasible.

China.—Indecisive battles with marked fatalities between Northerners and Nationalists were reported. Plundering and terrorizing of the natives continued, particularly in the Hunan Province where, among other outrages, the American Passionist Mission at Schenchowfu was looted and burned by Bolshevized Chinese. The relations between the Nationalist Government set up at Nanking by General Chiang Kai-shek and that at Hankow gave no indications of improving. Explaining the trouble between the two factions Foreign Minister Chen stated that Chiang's charges of Communist domination of Wuhan (Hankow) was an attempt to confuse the point at issue. He declared:

The question is not Communism versus anti-Communism, or Kuomintang versus Communism. The actual issue between Chiang Kai-shek and the Kuomintang involves the entire basis of Nationalist political thought and practice.

The latter categorically rejects the feudal conception of a one-man government in favor of the alternative conception of a modern government resting on a strong party foundation. Chiang

Kai-shek, however, stands for personal authority and personal government.

This is the real issue. And formulated in these terms there would be one decisive judgment from Nationalist China on the issue, namely the utter condemnation of Chiang Kai-shek. This explains his attempt to paint the issue Red.

He added further that Chiang's defection did not affect the position of the Nationalist Government vitally. The drive of the Northerners against the Reds continued unabated.

Germany.—The national demonstration of the Steel Helmets, with 60,000 or more men in line, left Berlin cold. There was little enthusiasm and not seldom jeering and abuse. Small disturbances were created here and there, mainly by the Communists. Government and municipal officials gave no welcome to the visitors. Three sons of the Kaiser appeared, wearing their gray steel helmets and uniforms, without being distinguished by any insignia. A few former imperial generals and admirals, of no particular consequence, were guests of honor. The event offered the most convincing evidence that monarchist and militarist ideas have no place in the popular German mind, while the Republican Government in power is firmly maintaining its democratic principles.

Political conditions were highly unsettled. The Coalition parties were steadily at odds with each other. As a climax, Foreign Minister Stresemann threatened to resign if his foreign policies were tampered with by the Nationalists. The threat was largely made to ease the feelings of France and Poland, which had been somewhat ruffled by recent statements in Germany. In the matter of domestic politics the floor leader of the German Center announced that the Centrist policy would be to continue the defense of the Republic Law, which makes the return of the Kaiser impossible. The Conservativists and members of the Right Wing, on the other hand, soundly condemned this legislation. To add to the general confusion Count Westarp, the Nationalist leader, launched an attack against the Prussian Government, while the question of religion in the schools remained as critical an issue as ever.

Ireland.—By a decision of Justice Curtis A. Peters in the New York Supreme Court on May 11, it was ruled that the remainder of the funds collected in the United States in behalf of the Republic of Ireland should be returned *pro rata* to the original subscribers after deduction was made of legal fees and of expenses incurred in the action in equity. Of the \$6,500,000 subscribed to the Irish Republic Bonds, \$2,500,000 remains on deposit in the Harriman National Bank. The defendants were the trustees of the fund, Eamon De Valera and Stephen O'Mara, who sought to retain title to the money. The

Decision
on Bonds

War
and
Politics

suit was brought by the Irish Free State. The third contestant in the trial represented the bondholders; of these, the Noonan Committee wished the money turned over to the Free State under certain guarantees, while the Hearn Committee desired the deposit to be distributed *pro rata* among the original subscribers. The trial began on March 14, at which time testimony was offered mostly in the form of depositions taken in Ireland. Argument of counsel was heard on April 25. Since that time, Justice Peters has been considering the 1200 or more pages of testimony adduced. His decision of May 11 is in favor of the Hearn Committee and orders that the amount on deposit, that is, forty-one per cent of the total subscribed, be returned to the bondholders. In his decision, which covers twenty-seven pages, Justice Peters reviewed at some length the recent history of Ireland. As a basis of his decision, he offered such opinions as the following: that the Irish Republic never existed as a *de facto* Government and that it never passed the revolt stage against the *de jure* Government of Great Britain; that the Irish Republic was at no time the *de jure* Government of Ireland; that the Irish Free State Government "succeeded the existing *de jure* Government (British) and not the Dail Eireann (Irish Parliament) revolutionary organization which was conducting a rebellion against the *de jure* Government."

Italy.—A cabinet council held on May 8 decreed a general cut in the wages of all civil, military and State employees. This included railwaymen and also the clergy, who in Italy are paid by the State. The purpose of the reduction was to keep pace with the gradually falling cost of living as a consequence of the increased valuation of the lira. At the same time the Cabinet decided to decrease freight charges on State railroads by fifteen per cent for all goods destined for export, and voted other substantial reductions. Slight reductions on postal and telephone rates were approved. It was held that the example set by the State would incite producers to follow suit and lower their costs of production and retail prices with the increased purchasing power of the lira. Wholesale prices fell rapidly since the maximum in August of last year. Retail prices in certain commodities were also reduced.

Japan.—The tenseness of the financial situation was relaxed on the approval by the Cabinet and the presentation by Premier Tanaka to the Diet of Finance Minister Takahashi's emergency loan bill. A majority vote was practically assured for the measure. The plan to aid the Taiwan Bank closely follows the late Government's proposals except that the expenditure will be sanctioned by the Legislature instead of being covered by an Imperial Ordinance. The bill allows the Bank of Japan to advance 200,000,000 yen regardless of security and will give to the Bank of Japan Government bonds to compensate any loss sus-

tained. The Government is determined to maintain the country's credit abroad and all the Taiwan Bank's foreign liabilities are to be met in full. It is not intended that the Taiwan institution should continue its semi-State character but that it should function as an ordinary industrial bank in the country, its foreign exchange business being taken over by the Yokohama Specie Bank and its note issues by the Bank of Japan. Significant of the Diet's sentiment about the rejection by the late Privy Council of the fiscal aid decree was the passing of a vote of censure, 210 to 194, for its failure to approve the Imperial Ordinance for the relief of the financial crisis. The resolution was a mere affirmation that the Diet deemed the Council's action unfair. A further step in stabilizing the financial situation was the appointment of Junnosuke Inouye Governor of the Bank of Japan. He is a conservative financier, well known both in the United States and London and a cautious deflationist who is expected to steer his course free of politics.

Jugoslavia.—That a frank discussion with Italy would lead to a durable understanding was the opinion expressed by the Yugoslav Foreign Minister Marinkovitch in an interview granted the Belgrade correspondent of the *Petit Parisien*.

International Politics

"We are still officially on good terms," he said, "so that with a little good will on both sides it should not be difficult to turn that condition into effective friendship." To his mind the aims of Italy in Albania resolve themselves merely into a question of prestige. Little else can be gained there. In the meantime, however, the Yugoslav statesmen have not been slow to safeguard their position by making approaches to such other nations as may be inclined to show them friendliness. The *Prava*, which may be regarded as the Foreign Minister's official paper, spoke of the advantages of a treaty with Germany and urged that negotiations in that direction be taken up at once. Moscow also was looked upon as a hopeful prospect.

Mexico.—The outstanding events in Mexico were the intensified activities of the insurrectionists and the increased atrocities committed by Federal troops on non-combatants. In Coahuila great activity began in many directions under Colonel Eusebio Galaviz. In Sonora, the Yaquis took on a new lease of life and seriously threatened the frontier town of Nogales. Nuevo Leon also was the scene of a new outbreak. Chihuahua was said to be almost out of Federal control. Meanwhile, the campaign of extermination in Jalisco, begun two weeks ago with the cold-blooded murder of 112 women, proceeded apace and almost incredible stories of atrocity came from that State. The Government killed several more priests, arrested large numbers of layfolk, men and women, some of whom were killed and some sent to the penal colony of Islas Marias. These last desperate acts are the best indication of the situation of the Mexican Government.

Recent Events

Fiscal Bills Approved

Nicaragua.—The efforts of President Coolidge's envoy to advance peace terms resulted in a truce under whose terms both Conservative and Liberal fighters were to surrender their arms to American marines who were to supervise the country. Under protest of the Liberals, President Diaz is to be retained in office until the 1928 elections. Spokesmen for the Liberals stated that they merely surrendered their arms because forced to quit by a greater power. On the other hand Washington denied that any threats had been used. Additional marines and navy planes were sent from the United States to be at Admiral Latimer's disposal in bringing about the surrender of arms by the combatants.

Rome.—In reply to a query by a Conservative member of the British House of Commons on May 11, announcement was made by Sir Austen Chamberlain, Foreign Secretary, that the Legation to the Vatican was to be retained permanently. It will be recalled that the Legation was established during the War. Mr. Chamberlain alluding to the relations between his Government and the Holy See said:

The Government found it convenient to establish this legation at a time of international trouble and difficulty, and to withdraw it now would be an offensive action to adopt. Apart from whatever views we may hold individually about the Roman Church, there can be no doubt that the Head of that Church represents a great force in the world, and is venerated by many millions of British subjects.

The decision of the Government met with general approval among non-Catholics as well as Catholics.

League of Nations.—The work of organizing the internal plan of the World Economic Conference at Geneva was completed on May 9. Three main commissions were appointed, and got to work on that date. They will meet twice daily until all their recommendations are coordinated. The principal work of the Commerce Commission is to study trade barriers. The Industry Commission was to take up mainly the problem of cartels or trusts, of which seventeen were reported as existing in Europe, eight being known as cartels, three as *ententes*, and the others given various names. Three more were listed as in process of formation. The Agricultural Commission formed the third chief division of the Conference. Minor committees or subcommittees were also planned, as well as a general liaison committee between the main bodies.

Summarizing the work of the first week of the Conference, Henry M. Robinson, head of the American Delegation, declared on May 9 that the divers interests represented—manufacturers, merchants, producers and consumers—were in substantial agreement as to what should be done to improve the world's economic condition. What differences of opinion existed had rather to do with questions of method. He was impressed by the moderate at-

titude of all the delegates, who realized the interdependence of nations and peoples. None of the Conference speakers advocated European cartels as a panacea for the world's economic ills, and some were almost positively against them. Europe's units were felt to be too small for the formation of trusts in the American fashion. Hence the American fear of an industrial line-up against the United States did not seem to be substantiated. On the other hand, the Europeans appeared to feel that they must have resort to international industrial agreements. On the matter of trade-barriers there appeared to be a positive stand, agreeing that the present tariff walls have produced an abnormal situation which is dangerous to European prosperity. Sweden proposed a time notice from each nation contemplating any new tariffs, thus permitting long-time contracts. Sweden also advised the prohibition of all foreign agents securing the cost of production abroad, a resolution which was favored by the American delegates. Our delegates also recommended that import and export duties should be levied without discrimination in respect to the country of origin or destination, thus ensuring trade equality.

Truce with capitalism was proposed by the Soviets, whose delegates, Valerian Ossinsky and Gregory Sokolnikov, spoke on May 7 in the general session. The three chief points in their program were cancellation of all war debts, complete land and sea disarmament and removal of immigration barriers. Eight other points were also given, which included the abolition of all protectorates or mandates and colonial systems. Russia's own home troubles were provided for by including a recommendation for a decided warfare against increased prices for industrial merchandise. The capitalist and Communist systems could be made coexistent. During the Soviet delegate's speech the Chairman of the American delegation read the daily paper and his colleague went to sleep.

Next week, in "Mysterious Forces," Ronald Knox will tell of the pleasure to be felt by him who tells the truth and is continually supposed to be lying.

The next article in our series on retreat houses will be on St. Francis Retreat, Mayslake, in Illinois, by the Rev. Leo Kalmer, O.F.M. This series has for our readers a more than local interest.

Myles Connolly, the Editor of *Columbia*, will return to the columns of *AMERICA*, after too long an absence. His welcome contribution will be entitled, "Advice to a Young Man on Happiness."

"The Pendulum of Art," by Marie-Thérèse Marique, will be an interesting discussion of some manifestations of twentieth-century art.

Elizabeth Jordan will contribute her usual monthly review of the New York stage.

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"The Candidate of the Holy See"

IT is with peculiar pleasure that we publish the following statement given to the press of the country on May 10 by His Excellency, the Apostolic Delegate to the United States.

"Lest there be any doubt in the public mind about the Holy See's absolute indifference concerning the candidacy of Governor Alfred E. Smith of New York, or that of any other person, in the approaching presidential elections, Cardinal Gasparri, Secretary of State, has considered it proper, even though superfluous, to emphasize the Vatican's position of aloofness from the politics of the United States.

"In a communication received by Archbishop Fumasoni-Biondi, Apostolic Delegate to the United States, the Cardinal Secretary of State notes that some newspapers have been referring to Governor Smith as 'the candidate of the Holy See,' while others declare that his candidacy is deplored by the Holy See. His Eminence deemed it superfluous to assert that the Holy See is not interested or concerned in any way in the coming presidential campaign, and this by reason of its principle of remaining absolutely aloof from the internal contests in the political circles of every country."

Long before the recent controversy, this Catholic Review announced that it had no candidate for any political office. As citizens and as Catholics we are deeply interested in any movement that affects the public welfare; but in the problems of partisan politics and in the conflicts of rival candidates, we have no interest at all, except to the extent that the rights of religion and the preservation of constitutional government in this country may be brought in question. Catholics have never acted as a political body in this country: one in the Faith, they split on purely political issues. There is nothing they could ask from a Catholic in the White House which they would

not demand from a non-Catholic. As long as he observes his oath to support the Constitution, they are content.

To the straightforward declaration of Cardinal Gasparri transmitted by the Apostolic Delegate, nothing need be added. It is the platform on which AMERICA has stood and will continue to stand.

A Modern Moral Plague

MUCH to the distress of the so-called intelligentsia, public officials in a number of European countries and in the United States have been conducting a strenuous campaign against the general circulation of immoral books, newspapers and magazines. For many months past the Federal Government has carefully inspected shipments from abroad, the post-office officials have been unusually vigilant, and in probably twenty American cities booksellers and newsdealers have been fined or imprisoned.

The recent letter from the Holy Office to the Bishops is, then, very timely. As reported by the Associated Press, the communication calls upon the Bishops to take measures to protect their flocks, especially the younger members, against the serious moral harm caused by improper publications. Attention is also drawn to the fact, of which some Catholics seem totally unaware, that the reading of books which directly and of set purpose attack Faith and morals is forbidden under grave sin, even though the books in question have neither been placed on the Index nor expressly condemned by the ecclesiastical authorities.

This warning does not constitute new legislation. It is merely the restatement of a prohibition which rests upon the natural and the Divine law. The *Decreta Generalia*, found in the Constitution of Leo XIII *Officiorum ac munerum*, prefacing the Index of Prohibited Books, enumerate certain classes of books which are banned, whether named in the Index or not. Chief among these classes are (a) books which defend heresies, schisms, or principles which destroy the foundations of religion, (b) books by non-Catholic authors professedly treating of religion, unless it is certain that they contain nothing contrary to the Catholic Faith, (c) books professedly treating of, narrating or teaching, lewdness and obscenity. Under this heading would be grouped many books in circulation which defend contraception along with the "companionate" and other perversions of the marital state. (d) Books derogatory to Almighty God, the Blessed Virgin Mary, or the Saints, or vilifying the Sacraments, the clerical or religious state, the hierarchy, or the Church, (e) books teaching or commending sorcery, divination, the evocation of spirits, and similar superstitions, (f) books defending duelling, suicide, divorce, or errors proscribed by the Apostolic See, (g) newspapers, magazines, and periodicals which regularly and of set purpose attack religion and good morals.

As it seems to us, the most common and widespread danger in this country comes from the cheap magazines and newspapers. A most serious obligation rests upon Catholic parents to examine the printed matter which comes into their homes and to exclude all that might pos-

sibly be harmful. Teachers and the clergy know well how easily moral ruin may be caused to the child by these disgraceful sheets. Without resorting to methods which only incite juvenile curiosity, parents should be rigorous rather than easy in their censorship.

To those Catholic parents who freely entrust their sons and daughters to non-Catholic colleges, a word may be said. Possibly they are not aware that one of the most subtle dangers of a secular training is found in the books which the pupils are required to read. Of these books, some are named in the Index, but a larger number are forbidden by the *Decreta Generalia*, and to read them is prohibited under penalty of grave sin. These parents may now disclaim responsibility. At the great bar of God's judgment they cannot possibly escape it.

Who Should Go to College?

THE survey of American colleges and universities issued some months ago by the Boston *Transcript* indicates that the increase in college population which began some eight years ago has not reached its maximum. At present about 750,000 young men and women are in attendance. A comparative table shows that while the college enrolment, per 10,000 of population, is thirteen in France and fifteen in the British Isles, it is sixty in the United States.

When the facts underlying these figures are more closely examined it is possible that the first flush of gratification may subside to a chill of disappointment. "College" is a term applied with some looseness in this country. "University," as grave authorities have assured us, often corresponds to an aggregation of schools in which the student picks up one bit of information here and another there, at his choice, much as he would assemble a dyspeptic meal from the simmering pots and sizzling pans of a cafeteria.

It is well, then, to withhold jubilation over the fact that the son and heir has gone to college, until we have ascertained what and if he is studying at college, and what are his interests there. He may be applying himself to a group of well-knit, worth-while studies, or he may be dabbling in loosely-coordinated topics chosen not for their cultural value, but for their easy credits. It is possible too that he burns the midnight oil, but also possible that he burns it in the form of gasoline on midnight roads.

We speak under correction, but travelers with a reputation for veracity inform us that the number of young people who take their academic careers with a creditable degree of seriousness is higher in Great Britain and France than in the United States. The foreign "prep" schools are certainly superior to the delirium which too often passes for elementary training in the United States, and the universities there can offer nothing to compare with the manifold opportunities for distraction to be found in the average American institution.

In addition, the curious heresy of the democracy of brains has made small progress outside the United States. With us far too many boys and girls "go to college" for no graver reason than that this course is demanded by

their social or financial status; or simply because they are "sent." President Lowell of Harvard is right in saying that many of these young people will actually be harmed by attempting a career for which they are not fitted. "People engaged in public instruction," he wrote in his recent report to the trustees, "are inclined to go too far in thinking that every one should be encouraged to pursue his schooling to the furthest possible stage." These eager educators fail to distinguish, he observes, "between those who will benefit by further schooling, and those who had better go at once into the larger school of an active career in the work of the community." This is only another way of saying that many an excellent artisan or tradesman has been spoiled to make a highly indifferent bachelor of arts.

As it seems to us, there are too many young people in college who should not be there, and too many young people debarred from college by this useless debris. If the former could be swept out mercilessly, there would be room for the latter. None should matriculate at college, except those who are eager as well as able to profit by an academic training. To thrust an opportunity upon a boy who will not use it, frequently takes it from a boy who can.

A Victory for Religious Instruction

BY ruling against the Freethinkers' Society, the highest court in the State of New York has ended the fight against classes in religion for public-school children.

About 130 cities and towns in the State have adopted what is known as "the New York Plan" which allows the local schoolboards to dismiss the children once or twice weekly, on the request of parents, for religious instruction by teachers approved by the boards and by the local pastors. More than a year ago the Freethinkers' Society of New York attacked the Plan, was sustained by the court of first instance, but lost on appeal. A complete analysis of this important case and of the decision can be found in *AMERICA* for May 8, 1926. Appeal to the highest court in the State was then taken by the Society, and on May 10, ruling on the merits of the case, this court held that the Plan was "in harmony with the Constitution and the laws of the State."

This decision is wholly in keeping with the common-sense attitude adopted from the beginning by the State and local educational authorities. They realized that in certain districts parents wished to provide their children with a training which could not be obtained in the public schools. In the spirit of the decision of the Supreme Court in the Oregon case—a decision which has figured prominently in this litigation—they cooperated with the agencies which could give at least the elements of an education in religion and morality. The Appellate Division unanimously sustained them, remarking that, after all, the right of parents to control the education of their children is a natural right protected by the Federal Constitution. New York's final court of appeal now sustains this righteous and plainly constitutional decision.

Justice, Swift and Sure

THE murder trial recently concluded in New York attracted an attention hardly commensurate with the issues involved. What is really noteworthy about it will pass comparatively unnoted.

For many years, the leaders of the American bar have regretted the low stage to which the administration of justice in criminal cases had fallen in this country. Comparisons are continually made between the United States and Great Britain, and much to our discredit. The opinion expressed some years ago by Fosdick, that there is more unpunished crime in the United States than in any other country claiming to be civilized, seems justified. No doubt, in some cases the police are at fault, but many miscarriages of justice can be attributed to unscrupulous lawyers, and others to the technicalities which frustrate the processes of the courts.

The trial recently concluded furnishes a refreshing contrast. Dignity and a sincere desire to reach the truth and nothing but the truth marked almost every detail. The attorneys for the State and the accused agreed, before the trial opened, to submit one of the prisoners, of whom there was some question, to a mental examination and to abide by the decision of the experts. The presiding justice, while excluding nothing of moment, manifested a desire shared by counsel, to reduce the narration of harrowing and lubricious details to a minimum. Finally, the jury did its work without delay. The result was a fair trial, as all admit, and a conviction on a capital charge secured exactly seven weeks after the crime was committed. So swift a process, while common enough in Great Britain, is a rarity in this country.

No device at the disposal of the State equals the deterring effect of swift and sure punishment. Within the last few years the tendency has been to enact legislation which carries highly rigorous penalties and which in some instances deprives the courts of all discretion. This tendency probably arises from the theory that the deterring effect of a given prohibition increases in proportion to the severity of the penalty decreed for its infraction.

If for "penalty decreed" the words "penalty inflicted" were substituted, the theory might be accepted, but even as amended we hesitate to admit it without further reserves. However, the simple fact is that the theory breaks down in practice. Rather than insure a punishment which they consider unduly severe juries will refuse, as they did under the old New York Mullan-Gage acts, to convict. It is not the right of a jury to void conviction on the ground that the penalty is too harsh, but experience has shown that in this country, at least, juries can and do usurp a function when they have it not.

Not the least important reform now before our Bar Associations is the creation and enforcement of higher ethical standards for the profession. The country sorely needs lawyers and judges who will studiously avoid meticulous technicalities and labor earnestly to give their communities all the protection against crime and criminals that can be secured by the swift and sure administration of

justice. We have thought too long in terms of justice for the accused criminal. Let us now give thought to the rights of the defenceless men and women upon whom he preys.

Mexican Propaganda

AFTER his return to Mexico City, Arturo Elias, the astute Mexican Consul General in New York, attempted, with less than his customary astuteness, to show his fellowcountrymen how he has been leading the American people by the nose these last few months. "We work night and day," he boasted, "in order to orient the opinion of Americans. In all the important papers of the United States and in the press of the small towns our information is published showing the true sentiments of Mexicans toward the United States." This is a confession that should prove highly interesting to our State Department, which has already shown some curiosity about Mr. Elias' activities here.

A recent example of the Mexican propaganda has appeared in a somewhat surprising quarter. The *Technology Review*, the high-class organ of Massachusetts Institute of Technology, in its May issue published an article with the reminiscent title of "Let Mexico Alone!" The editor, in all good faith no doubt, innocently dubbed its author, a petroleum geologist, as "also, uniquely enough, a student of Latin American history." The caliber of his historical attainments may be judged by comparing his figures and statements with the outpourings of the Rev. Hubert Herring, *et al.* There is a most strange-sounding similarity between them, even down to the digits of some of the misleading figures he offers. This historico-scientific propagandist writes with a lack of temperateness, particularly on the Church issue, unusual in either a historian or a scientist. The most charitable supposition is that he too has swallowed the hook, line and sinker of Mr. Elias' daily and nightly fishing activities. His editor, knowing no doubt the scholarly attainments of his contributor in his own line, has followed the all-too-common American practice of trusting him in other fields.

Thus has the work of the Mexican Consulate General borne its fruit. To refute all the patent misstatements of the *Technology Review* article would require volumes. Every paragraph teems with them. Just an instance at random of at least a hundred kindred misrepresentations: "Furthermore the Government intends to exercise control over parochial schools." If "exercising control" means to forbid them absolutely to exist, that statement is true. An elementary knowledge of Article 3 of the Constitution would have made this clear. And so on through ten columns. Altogether this article is as perfect an example of fitting the facts to the purposes of an argument as can be found extant in this present age of special pleading and specious propaganda. Pacifist, radical and Protestant magazines have played the game for Calles unblushingly; one did not expect to find the like at M.I.T. Herring has been out-Herringed.

What Shall We Arbitrate in Mexico?

JOSEPH H. THORNING, S.J.

ON two occasions, at least, President Coolidge has declared himself against arbitration of our dispute with Mexico, and he gives the reason: "There is nothing to arbitrate." Seventy-nine United States Senators have gone on record in favor of arbitration: clearly it is their view that "there is something to arbitrate." Since the Senate's stand on arbitration has attracted considerable attention, it is only fair to consider what basis the President may have had for his declarations.

Our differences with Mexico arise chiefly from her land and oil laws, which our Department of State describes as retroactive and confiscatory. The Petroleum Law, for example, requires that owners of the subsoil, even those who acquired their rights prior to the Constitution of 1917, must apply for "confirmation" of their titles and then exchange their titles for limited "concessions." Mexico contends that the direct ownership of all subsoil deposits is vested in the nation and sums up its case in the slogan, "Mexico for the Mexicans." According to Secretary Kellogg, the law in question "converts exclusive ownership under positive Mexican law into a mere authorization to exercise rights for a limited period of time." The dispute, therefore, touches so vital a thing as the tenure of property and resolves itself into a question of whether or not we can admit Mexico's right to change valid titles into mere "concessions."

In reply to the charge of confiscation President Calles attempts little defense, but proposes a question: "The holdings are left intact for eighty years. We give the oil operators eighty years to get out the oil. Who ever heard of an oil well lasting over eighty years?" Now is this precisely the principle at stake? If the present Mexican Congress has the power to change a right into an eighty-year concession, what is to prevent the next Congress from reducing this concession to eighty days? No doubt the State Department feels that, if it admits any compromise with respect to the principle at stake, there is nothing to prevent Mexico from imposing further limitations tending to impair American rights.

Of course if American investors acquired their property subject to the limitations and qualifications Mexican law now seeks to establish, there would be no cause to complain. But if any legislative assembly in the world has the right to impose such limitations retroactively, it subverts very generally accepted notions as to the tenure of property. The fifth amendment to our Constitution embodies what seem to be the correct principles in a case of this kind. It prescribes that no person shall "be deprived of life, liberty, or property, without due process

of law; nor shall private property be taken for public use, without just compensation."

This indefeasible right to property fairly acquired, which is so strongly rooted in the natural law, our own constitutional law, and the law of just governments the world over, was further secured in Mexico, precisely with reference to our oil and land rights, by a special agreement with the Obregon Government. In other words it was an indispensable condition of our recognition of that Government. In virtue of the agreement we placed an embargo on the shipment of arms into Mexico, and literally gave the Government its chance to live.

The principles underlying United States recognition of the Mexican Government were clearly outlined by Secretary of State Hughes in a statement issued to the press in June, 1921:

In short, when it appears that there is a government in Mexico willing to bind itself to the discharge of primary international obligations, concurrently with that act recognition will take place.

Speaking of the proposed treaty of amity and commerce which aimed "to safeguard the rights of property which attached before the Constitution of 1917 was promulgated" Secretary Hughes added:

The question is not one of a particular administration, but of the agreement of the nation in proper form, which has become necessary as an international matter because of the provisions of its domestic legislation. If Mexico does not contemplate a confiscatory policy, the Government of the United States can conceive of no possible objection to the treaty.

Obregon, desiring to avoid humiliating promises, in his annual message of September, 1922, announced that it might be

possible to substitute for the signing of the proposed treaty of amity and commerce—previous to the recognition of the Government of Mexico and as a condition indispensable to granting it recognition—the development of the spontaneous action of this Government until it shall become equivalent to the desired guarantees of rights legally acquired within our territory by American citizens. . . .

Thereupon Secretary Hughes showed his willingness to spare Mexico the humiliation of giving a double guarantee for vested rights which any decent government respects without the formality of treaty. He stated:

We are not insistent on the form of any particular assurance to American citizens against confiscation, but we desire in the light of the experience of recent years the substance of such protection. . . .

But at the same time he took occasion to enunciate once more the one possible basis of reconciliation:

When a nation has invited intercourse with other nations, has

established laws under which investments have been lawfully made, contracts entered into and property rights acquired by citizens of other jurisdictions, it is an essential condition of international intercourse that international obligations shall be met and that there shall be no resort to confiscation and repudiation.

The American and Mexican commissioners whose work paved the way for recognition, met on the basis of these principles and the agreement they made safeguarded to the United States, in an international sense, any rights in the subsoil which its citizens might possess.

When the new petroleum and alien laws loomed up like a cloud on the horizon, Secretary Kellogg saw fit to reiterate first principles:

... it should be made clear that this Government will continue to support the Government in Mexico only so long as it protects American lives and American rights and complies with its international engagements and obligations.

Critics disposed to join in Moscow's derision of Secretary Kellogg would do well to study his statements of the American position in the light of the above utterances of Charles Evans Hughes. It would seem that President Coolidge has some such study in mind when he urges upon us a careful examination of the issues involved in the Mexican controversy.

Now how does the Mexican Government regard agreements and promises? What does President Calles say of Mexico's understanding with this country? Does he admit its binding force? Does he admit the obligation of an agreement even in principle? If he has been correctly quoted in the press, the following is the substance of his reply:

The agreement with the United States respecting protecting property was made by the Obregon Government. That Government could not commit Mexico to such a promise. We are no longer bound by that agreement.

It is true that Earl Grey, reputed an ardent friend of world peace, suggested arbitration of the Austro-Serbian imbroglio. Does anyone seriously believe that he would have proposed arbitration of the German-Belgian situation? Would it ever have entered his mind to arbitrate these questions: "Should agreements be kept?", "Are governments responsible for the acts of their predecessors?", "Is private property amenable to confiscation?"

To this it may be objected: "Yes, but we have a stable government. Mexican politics are in a state of constant flux. One government rises on the ruins of another." True, but does not Calles contend that he is the constitutional successor of Obregon? Does he not invoke against the majority of his subjects a Constitution which he pleads is not of his own making, but the creation of one of the preceding Governments and, in the same breath repudiate the promise of his immediate predecessor? Yet it is well known that he is the friend of Obregon. And even if they were not hand in glove with each other, is Calles free to reject history? Can he deny that United States recognition rests today on the same principles which won it for Obregon in 1923? Does he forget that if Mexico is free to violate or repudiate her agreements, the United States should be no whit less free? Or does he pretend that only one side is bound to a contract? No, he

wants the favors we granted but he shirks the consequent responsibility. He wants the privileges without the duties of good government.

Perhaps this is why President Coolidge says there is nothing to arbitrate. Confiscation and repudiation to his mind are not fit objects of arbitration. Calles coolly confiscates American property and says, "Let us arbitrate the ownership of this land and oil". He attempts to install a system of tenure of property at variance with the laws under which it was acquired and contrary to the common understanding of nations and says, "Let us refer this matter to the Hague." He repudiates the agreement of the man who put him in office and suggests, "Let us agree to accept the results of arbitrations."

Would it not seem that Mr. Calles has everything to gain and nothing to lose? Or is he merely playing for time? Is he sincere in thinking he has a case for international arbitration, or does he merely want delay? Is arbitration the drug of oblivion he would like to administer to a world which is awakening to the struggle the Mexican people are making for rights that were given them by their Creator? What assurance have we that a nation that nullifies contracts and repudiates agreements would stand by the decision of a court of arbitration? These are questions that deserve a patient hearing before we abandon the position clearly defined by Secretary Hughes and supported by Secretary Kellogg.

This paper while aiming to establish the perfect right of the United States to refuse to submit our dispute with Mexico to arbitration, does not propose to show that the exercise of this right in the present crisis would be altogether inexpedient. As a matter of policy arbitration might serve the larger interests of world peace and secure a better understanding of our purposes among South and Central American republics. But before joining in the hue and cry for arbitration would it not be prudent to determine just what we are going to arbitrate? Is arbitration to decide whether the Mexican Congress can legalize confiscation or whether, according to the provisions of its laws, confiscation without compensation constitutes an injustice?

MADRIGALS

I

O Thou Who passed, on weary feet,
Across our little span
Of time and space—Who, being God,
Yet deignedst to be Man—
How can we thank Thee, Lord for this—
That Thou, so far above
Our nature stooped to make it Thine,
And lift us up, by love?

II

My days are Thine, Beloved,
I give them all to Thee—
In Thy dear hands I place them,
A tangled rosary.
Not precious stones, Beloved,
Are these dull beads of mine,
And yet, each one is precious
Because each one is Thine!

MARY DIXON THAYER

On Ignorance of Ignorance

G. K. CHESTERTON

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THE other day a book was sent me by a gentleman who pins his faith to what he calls the Nordic race; and who, indeed, appears to offer that race as a substitute for all religions. Crusaders believed that Jerusalem was not only the Holy City, but the center of the whole world. Moslems bow their heads toward Mecca, and Roman Catholics are notorious for being in secret communication with Rome. I presume that the Holy Place of the Nordic religion must be the North Pole.

What form of religious architecture is exhibited in its icebergs, how far its vestments are modified by the white coverings of Arctic animals, how the morning and evening service may be adapted to a day and a night that each lasts for six months, whether their only vestment is the alb or their only service the angelus of noon, upon all these mysteries I will not speculate. But I can affirm with some confidence that the North Pole is very little troubled by heretical movements or the spread of modern doubt. Anyhow, it would seem that we know next to nothing about this social principle, except that anything is good if it is near enough to the North.

This explains the spiritual leadership of the Eskimo throughout history; and the part played by Spitzbergen as the spiritual arena of modern times. The only thing that puzzles me is that the Englishmen who now call themselves Nordic used to call themselves Teutonic; and very often even Germanic. I cannot think why they altered this so abruptly in the autumn of 1914. Some day, I suppose, when we have diplomatic difficulties with Norway, they will equally abruptly drop the word Nordic. They will hastily substitute some other; I would suggest Borealic. They might be called the Bores for short.

But I only mention this writer because of a passage in his volume rather typical of the tone of a good many other people when they are talking about Catholic history. He would substitute one race for all religions; in which he certainly differs from us, who are ready to offer one religion to all races. And even here, perhaps, the comparison is not altogether to his advantage, for anybody who likes can belong to the religion, whereas it is not very clear what is to be done with the people who do not happen to belong to the race.

But even among religions he is ready to admit degrees of depravity; he will distinguish between these disgusting institutions; of course, according to their degree of latitude. It is rather unfortunate for him that many Eskimos are Catholic and that most French Protestants live in the south of France; but he proceeds on his general principle clearly enough.

He points out, in his pleasant way, why it is exactly that Roman Catholicism is such a degrading superstition. And he adds (which is what interests me at the moment)

that this was illustrated in the Dark Ages, which were a nightmare of misery and ignorance. He then admits handsomely that Protestantism is not quite so debased and devilish as Catholicism, and that men of the Protestant nations do exhibit rudimentary traces of the human form.

But this, he says, "is not due to their Protestantism, but to their Nordic common sense." They are more educated, more liberal, more familiar with reason and beauty, because they are what used to be called Teutonic; descended from Vikings and Gothic chiefs, rather than from the citizens of Florence or the troubadours of Provence. And in this curious idea I caught a glimpse of something much wider and more interesting, which is another note of the modern ignorance of the Catholic tradition.

In speaking on things that people do not know, I have mostly spoken of things that are really within the ring or circle of our own knowledge: things inside the Catholic culture, which they miss because they are outside it. But there are some cases in which they themselves are ignorant even of the things outside it. They themselves are ignorant, not only of the center of civilization which they slander, but even of the ends of the earth to which they appeal; they not only cannot find Rome on their map, but they do not even know where to look for the North Pole.

Take, for instance, that remark about the Dark Ages and the Nordic common sense. It is tenable and tolerable enough to say that the Dark Ages were a nightmare. But it is nonsense to say that the Nordic element was anything remotely resembling sense. If the Dark Ages were a nightmare, it was very largely because the Nordic nonsense made them an exceedingly Nordic nightmare. It was the period of the barbarian invasions; when piracy was on the high seas and civilization was in the monasteries. You may not like monasteries, or the sort of civilization that is preserved by monasteries; but it is quite certain that it was the only sort of civilization there was.

But this is simply one of the things that the Nordic gentleman does not know. He imagines that the Danish pirate was talking about Tariff Reform and Imperial Preference, with scientific statistics from Australia and Alaska, when he was rudely interrupted by a monk named Bede, who had never heard of anything but monkish fables.

He supposes that a Viking or a Visigoth was firmly founded on the principles of the Primrose League and the English-speaking Union, and that everything else would have been founded on them if fanatical priests had not rushed in and proclaimed the savage cult called Christianity.

He thinks that Penda of Mercia, the last heathen king,

was just about to give the whole world the benefits of the British constitution, not to mention the steam engine and the works of Rudyard Kipling, when his work was blindly ruined by unlettered ruffians with such names as Augustine and Dunstan and Anselm.

And that is the little error which invalidates our Nordic friend's importance as a serious historian; that is why we cannot throw ourselves with utter confidence and surrender into the stream of his historical enthusiasm. The difficulty consists in the annoying detail that nothing like what he is thinking about ever happened in the world at all; that the religion of race that he proposes is exactly what he himself calls the Dark Ages. It is what some scientific persons call a purely subjective idea; or in other words, a nightmare. It is very doubtful if there ever was any Nordic race. It is quite certain that there never was any Nordic common sense. The very words "common sense" are a translation from the Latin.

Now that one typical or even trivial case has a larger application. One very common form of Protestant or rationalist ignorance may be called the ignorance of what raw humanity is really like. Such men get into a small social circle, very modern and very narrow, whether it is called the Nordic race or the Rationalist Association. They have a number of ideas, some of them truisms, some of them very untrue, about liberty, about humanity, about the spread of knowledge. The point is that those ideas, whether true or untrue, are the very reverse of universal. They are not the sort of ideas that any large mass of mankind, in any age or country, may be assumed to have. They may in some cases be related to deeper realities; but most men would not even recognize them in the form in which these men present them. There is probably, for instance, a fundamental assumption of human brotherhood that is common to humanity. But what we call humanitarianism is not common to humanity. There is a certain recognition of reality and unreality which may be called common sense. But the scientific sense of the special value of truth is not generally regarded as common sense.

It is silly to pretend that priests specially persecuted a naturalist, when the truth is that all the little boys would have persecuted him in any village in the world, merely because he was a lunatic with a butterfly-net. Public opinion, taken as a whole, is much more contemptuous of specialists and seekers after truth than the Church ever was.

But these critics never can take public opinion as a whole. There are a great many examples of this truth; one is the case I have given, the absurd notion that a horde of heathen raiders out of the northern seas and forests, in the most ignorant epoch of history, were not likely to be at least as ignorant as anybody else. They were, of course, much more ignorant than anybody with the slightest social connection with the Catholic Church.

Other examples may be found in the story of other religions. Great tracts of the globe, covered in theory by the other religions, are often covered in practice merely by certain human habits of fatalism or pessimism, or some other mortal mood. Islam very largely stands for fatal-

ism. Buddhism very largely stands for pessimism. Neither of them knows very much of either the Christian or the humanitarian sort of hope.

But an even more convincing experience is to go out into the street or into a tube or a tram, and talk to the actual cabmen, cooks and charwomen cut off from the Church by the modern chaos. You will soon find that you do not need to go to Arabia for fatalism; or to the Thibetan desert for despair.

"Abie's Irish Rose": Criterion, Symbol

SEUMAS BREATNACH

THE run of "Abie's Irish Rose" in New York City has broken all theater records for all time. Five years and more it has run and to all appearances it may be expected to run for several years yet. Manifestly there is an almost inexhaustible mass of people out of the ten millions of population who in one way or another come intimately in touch with New York life and who want to see "Abie's Irish Rose." Not a few of them have gone to see the play over and over again and they are quite free to confess it. Indeed many of them tell it with an air of pride. It is the only real rival the spoken drama provides for the movies so far as its appeal to a large majority of our population is concerned. People who never went to the spoken drama before go to it.

In certain ways it has revolutionized dramatic history. Cities that under ordinary circumstances would provide an audience for a widely heralded New York success for three days have given crowded houses to "Abie's Irish Rose" for five or six weeks, while cities that ordinarily would be able, though not without difficulty and some risk of money loss, to stand a week of a New York success if it had been very much talked about, have had twelve to fifteen weeks of "Abie's Irish Rose." The show—God bless the man who first invented that word, it is so apt here—made money all the time for its producers and might even have run longer without loss. Who was it that said, "If you want to see how little the Lord thinks of money, just look at the people He gives it to."

There is not a stime of literature in "Abie's Irish Rose." It does not approach anything resembling dramatic literature by a million of miles; but then it catches the popular fancy. Will Rogers said the other day that Shakespeare is the only successful dramatist whose plays have lost money for the last hundred years. The author of "Abie's Irish Rose" has made more money than any other. That is not unusual in our time. Harold Bell Wright's stories have not the faintest trace of literature in them and yet they sell, I am creditably informed, up to a million of copies each.

Apparently "Abie's Irish Rose" is a criterion of the intellectual life of our time. In Shakespeare's day Elizabethan London crowded to see Shakespeare's play very much as our people crowd to see "Abie's Irish Rose." Many of them must have gone over and over again to see each of Shakespeare's plays. When I went to the

balcony for "Abie's Irish Rose," to see the audience as well as the play, one of the young ladies who sat just in front of me, a stenographer as I gathered from her conversation, said that this was the eleventh time that she had been to see it. I have heard of a man, an executive in a large business at a salary that runs into five figures, who went twenty-nine times so far to see "Abie's Irish Rose" and thinks it is the greatest play that ever was written. He feels sure that all this talk about its lack of literary quality is mere jealousy on the part of professional literary folk.

Shakespeare's London probably did not have much more than a hundred thousand people when Shakespeare went up there from Stratford, and perhaps two hundred thousand when he retired twenty-five years later. But a Shakespearean play would last for even more weeks than "Abie's Irish Rose" does in a town of corresponding size in our time. Three-fourths of the audience in Shakespeare's time could neither read nor write. Considerably more than three-fourths of the audience were men and not women, for women went very little to the theater. Now much more than three-fourths of the audience can read and write and at least three-fourths are women, all of which gives one "furiously to think" with regard to "Abie's Irish Rose" and the morally degraded state of the theater and Shakespeare's plays and modern education, to say nothing of the women and men of the two epochs.

But "Abie's Irish Rose" is not only a criterion, it is a symbol of the intellectual life of our time. A well known business man said to me not long ago that his secretary confessed to him that she had been to see "Abie's Irish Rose" five times and that she was going to go again. Of course there have to be these repeaters to provide the multitudinous audiences, for after all there are a great many people who never go near the theater. "I was surprised," he added, "the other day to find her reading Will Durant's 'Story of Philosophy.' That is the only serious book that I have ever known her to read. She reads novels in all spare time and on the cars to and from work; while a good many of these come from the public library, most of them come from private renting libraries and I have noticed that they bore rather lurid titles, such as 'Flaming Youth' and 'The Heat of Passion' and other interesting suggestions of their presumably passionate contents. She said that she quite liked Durant's 'Story of Philosophy' and that she felt she was getting a great deal out of it." My business friend wondered whether Durant's "Story of Philosophy" was the "Abie's Irish Rose" among the serious books.

We had a similar experience with H. G. Wells' "Outline of History." It attracted little attention in England but sold like hot cakes over here. People who never read anything but novels read it and they declared that it read just like a novel. They too were sure that they were getting a great deal out of it, indeed that they were getting the whole history of mankind and the significance of

human existence in a nutshell so that a few hours of reading gave them a liberal and a scientific education. That is the way with Durant's "Story of Philosophy." Philosophy is a word to conjure with in our day. It is nearly as good for that purpose as psychology. Philosophy means the love of wisdom. Here are people intent on getting it as cheaply as possible. It is priceless in value but they try to get it for nothing or next to nothing! Have it sugar-coated and most of the reality taken out of it. Of course there is an old-fashioned proverb that knowledge comes but wisdom lingers and that knowledge is, as it were, the counterfeit of wisdom, but then there are a good many counterfeits in circulation and if you have a particular type of mind, what difference does it make? The counterfeit exteriorly looks almost as good as the real article.

I believe that Heywood Broun said not long ago,—really it seems almost too clever for Mr. Broun to have said it—that what New York deserves for its devotion to "Abie's Irish Rose" is that every theater in New York should play "Abie's Irish Rose" and nothing else, so that those who feel they must go to the theater would have to see it wherever they went. Talk about Dante making the punishment fit the crime; here would be a Dantesque wage for a sin of taste that really smacks of the stern old Florentine poet in his profoundest mood of securing compensation for the violated order of things as they ought to be. But then think of the awfulness of having such a punishment enlarged to fit other things. Just imagine the plight of the poor intellectual world if all the publishers had to publish Wells' "Outline of History" and Durant's "History of Philosophy" and were not permitted to publish any other serious books while the vogue for these was on. But then such a state of things defies imagination. That out-Dantes even Dante.

Some time ago Professor Grandgent of Harvard suggested a new definition for the "Dark Ages." He pointed out that the Century Dictionary definition no longer fits the period that followed the fall of the Roman Empire because we have come to know so much about it that to call it "dark" is absurd. There is another period much nearer to us however which he is inclined to think deserves to have said of it all that used to be said of the older period. At the conclusion of his paper on the subject is a very interesting paragraph. "The great tragic poet, Alfieri, has described his experience at the Academy of Turin as 'eight years of uneducation.' 'Uneducation,' a natural fruit of our present pedagogical theories, is perhaps the principal cause of our intellectual darkness. Only when the educator shall have been educated, the air cleared of noxious fallacies, the sound and virile conception of learning restored, will the reign of Humbug come to an end. Not until then will light begin to dawn on *our dark ages*."

Meanwhile people will continue to think that they know ever so much more than they really do and will feel sure that they can understand a whole lot of things about

which we know almost nothing as yet and will consider that they can get knowledge easily and it does not have to make a bloody entrance. They will continue to show proudly that they know what they like which is exactly what the animals do, instead of knowing what they ought to like and lifting themselves up to like it.

El Retiro San Inigo

JOSEPH R. STACK, S.J.

YOU are fancying, perhaps, that it is a place in Spain or at least in the Spanish-Americas. Try again. Well, then, it must be a garden spot in sunny California. This time you are right. It is situated, moreover, in what many competent judges consider the most favored portion of a very beautiful region, the hill-country which guards the western approaches to the famous valley of Santa Clara.

"El Retiro San Inigo de Los Altos!" How shall we translate it? Possibly, as good a version as any might be, "The Ignatian Retreat in the Foothills." Let me describe the place for you before we go into detail as to its purpose.

The property, sixteen and one half acres in extent, slopes somewhat abruptly from the floor of the valley to a wooded knoll about four hundred feet above sea level. Here a spacious residence, fancifully designed in quaint Spanish architecture, looks down a prospect of great natural beauty, the glorious valley with its orchards and home-sites, the bay of blue to the left, and over beyond, the shadowy gray mountains of the Coast Range, with Hamilton and Diablo plainly visible, and rugged old Tamalpais raising his tawny head far to the north.

The little village of Los Altos lies just at our feet. It is a charming suburb of Palo Alto, ideally located, since it is but an half hour's journey from San Jose and only thirty-five miles from San Francisco. The newly opened Dumbarton bridge which spans the lower bay near Redwood City gives direct contact with Oakland and the rest of the East Bay district.

El Retiro San Inigo was formerly the home of a wealthy San Francisco business man. It was purchased in January, 1925, for the sum of forty thousand dollars, and converted into a House of Retreats for laymen.

Whilst the idea of a permanent Retreat House is comparatively new in California, the Laymen's Retreat movement, as such, is not a novelty. In fact, California claims the honor of having inaugurated the work in the United States. Constant readers of AMERICA may recall a discussion raised in its columns some twelve years ago on this very point. The controversy was ended with the publication of a quotation from a printed folder, issued by the "Loyola," an association of retreatants, which contained valuable historical data on the origin of the Laymen's Retreat movement among us. It will, perhaps, be of interest if I repeat the quotation here.

In June, 1903, a band of eight or ten young men made the Spiritual Exercises of Saint Ignatius under a Jesuit Father at Santa Clara College. So pleased were they with the fruits to

their souls from these three days of meditation and prayer, that they formed themselves into a permanent association called the "Loyola." Each succeeding year saw a steadily increasing attendance. During the first three years the Exercises were held at the College. Then the Fathers' Villa on Steven's Creek became the scene of the yearly gatherings, etc., etc.

It was the existence of this organization, which had begun to call itself the Catholic Laymen's Retreat Association, that made possible the splendid growth of the work at El Retiro San Inigo. Everywhere throughout the State there were men prominent in business or professional life who had journeyed to Santa Clara or the Villa for the summer retreats. These furnished a nucleus for Los Altos. The officers of the old organization continued to serve as officers of the new. Publicity was graciously given to the retreats in the pages of the *Monitor*, in many of the secular newspapers, and in practically all the council bulletins of the Knights of Columbus. The pastors of large city parishes opened their pulpits to discussions of the retreat movement, and encouraged the men of their congregations to take part in it. His Grace, the Most Rev. Edward J. Hanna, Archbishop of San Francisco, heartily endorsed the project both by word and in writing.

The House was blessed on April 2, 1925, in the presence of a large group of friends, including many members of the clergy. The first retreat is thus described by the San Francisco *Examiner*:

The horn of a motor sounds. A great car comes puffing up the hillside, on the last lap of its journey from the city. It stops and a group of men alight. They are standing in the picturesque court-yard of El Retiro San Inigo, the Jesuit House of Retreats at Los Altos. Other cars soon arrive and the group of retreatants has increased until there are now fourteen men about to enter a three days' seclusion from the world and its activities.

Now the exercises are under way. Three full days of meditation, instruction and prayer. The little band of laymen under the guidance of experienced Jesuit Fathers, are led step by step from the great fundamental consideration of the problems of life, to the very summit of Christian perfection, the love of God and of one's fellow creatures for the sake of God.

An inventory of one's spiritual stock is taken. The world with its goods and chattels is properly evaluated. Man's duties to his Maker, to society, to himself are gone over quietly but exhaustively, and the exercitant is given ample time to measure his attitude towards these duties in terms of eternity.

Devotional exercises are interspersed throughout the day. There is, for instance, the Way of the Cross. From a point down on the lowland to the crest where stands the graceful chapel, the pilgrims make the Stations. It is the road to Calvary and the painful journey of Christ bearing His cross to the mount of crucifixion is vividly recalled. Prayers are chanted and the sweet strains of the "Stabat Mater" ring out over the countryside as the worshipers wend their way to the hill-top.

Since the above was written a beautiful set of outdoor stations, the gift of a retreatant in memory of his deceased brother, has been erected on the hill above the residence.

What is the system followed at El Retiro for recruiting? The one which is customary in other Retreat Houses. A captain and two aides are appointed to take care of each week-end throughout the season, which, with us, extends from early in January till late in December. Our executive secretary, whose office is in San Francisco,

keeps in touch with these officers, reminding them from time to time of the date when their particular group will be due, urging them to greater zeal in seeking for "prospects," suggesting names of men who might be invited to make a retreat, and co-operating in general with them in their efforts.

Everything points to a capacity attendance during the summer. Which necessitates a word on our accommodations. The main building is all on one large spreading floor, with a large central lounging room and a spacious dining-room to the left, whilst along a well-lighted passageway to the right, there are six bed rooms with bathrooms between them. The house reaches out to the left, and beyond the arch-way near the kitchen there are five more rooms with baths. The retreat masters, two in number, occupy an idealized log cabin, which serves both for study and private rooms.

It has been felt of late, however, that ampler accommodations are necessary. Hence plans have been drawn calling for a dormitory building to contain thirty-one single rooms, each with private bath, and a large living room. The cost of the new addition will be about forty thousand dollars and this money is being raised quietly among retreatants and other friends. At the present writing half the sum has been subscribed.

What of the spiritual results of the retreats? Perhaps the most satisfactory way to answer this question is to allow the men to speak for themselves. It would hardly be true to say that these testimonies are taken at random. Nevertheless they are thoroughly representative.

Gratitude is the word uppermost in my mind as I depart from El Retiro San Inigo, after spending three of the most profitable and happy days of my life. Gratitude to God for directing my steps to this Retreat House where soul and body are refreshed and strengthened, gratitude to the Reverend Fathers for their work in our behalf. . . .

Words utterly fail me, dear Father, when I attempt to tell you of the benefits I received at El Retiro. I shall always treasure the memory of those days at Los Altos. . . . All that I can add is this, may God give you the increase your labors richly deserve. . . .

O, Brothers, if you could only visualize a hundredth part of the benefits to be obtained in one of these retreats, the house increased a hundred fold would be altogether inadequate to accommodate the crowds that would plead for admission.

In the literature issued from the Retreat House we have incorporated quotations from such letters. For obvious reasons the names of the writers are not given. These include men from every walk in life, rich and poor, married and single, Catholic, Protestant, Jew and Gentile. In fact some of our most ardent "boosters" are non-Catholics.

The order of exercises is that customary in other Retreat Houses, with five meditations a day, recitation of the Rosary and Way of the Cross in common, attendance at Holy Mass, Benediction, and Spiritual Reading prescribed, silence throughout the day except during the recreation period after supper. The retreat begins at seven o'clock on Thursday evening and ends Monday morning after Mass.

Our captains and aides are cautioned to represent the

work for what it is. Hence two extremes are to be avoided. The retreat is not a gathering of good fellows who have met to while away a few days in convivial gaiety. It is and should be a pleasant time for all concerned, but the pleasure is of a higher order than that which is sought for, say at a "smoker" or a "Karnival." Yet, on the other hand, it is far from the purpose of a retreat to develop in our men a "holier than thou" attitude.

The retreat does not aim at producing hermits or anchorites, but stalwart Catholic gentlemen, able and willing to play their part in the drama of life; active according to opportunity in the affairs of their parishes; striving, if they will, for success in temporal pursuits but with the eye of the soul always directed to the "brow of the hill," realizing that we have not here a lasting city, and appreciating to the full the words of the Master, "What doth it profit a man to gain the whole world and suffer the loss of his soul?"

THE OLD WOMAN

"I hear the graveyard trees in my head,"
Said the old, sad woman,
A little brown leaf, wrinkled and dead
She seemed, and scarce human,
Awaiting death's dole.

"I hear in my head the dark heavy trees,
Their colloquy an' sighin';
Soon" she said "I'll be takin' my ease
Where my dead are lyin',
God rest each soul."

CATHAL O'BYRNE

THE CARDINAL'S GARDEN

Though I am young, when old folks whisper,
"For years the Cardinal has been dead!"
They stare at me in startled wonder,
Because I listen and shake my head,
Because I turn from them with laughter,
Never heeding what they have said.

Though I am foolish, when wise folks tell me,
"The Cardinal sleeps in his narrow tomb!"
I turn away from their mournful voices,
Breathing of Death and the grave's dark doom,
For I have leaned through the twilight shadows
To watch the Cardinal's garden bloom.

Though I am young, when folks are saying,
"No more, the Cardinal heeds our tears!"
They stare at me, while I am mocking
Their empty doubts and their futile fears,
For I have walked in the Cardinal's garden,
When Spring came flouting the long-dead years.

Though I am foolish, when wise folks whisper,
"Long has the Cardinal dwelled afar!"
I turn from them with a heart of pity,
Because they are blind to the things that are,
For I have walked in his lilac-garden
With the Cardinal and a ghostly star.

EDGAR DANIEL KRAMER

Sociology**Caesarism and Aunt Tabby**

JOHN WILTBYE

TO her dying day my Aunt Tabby was unreconciled to electricity and Catholics in the house.

Our town was a very small place, and I have never understood why it was one of the very first communities in the whole country to have electric cars. (Mostly we walked or patronized the Scott Street horse-car. If you weren't quite ready when it came along, "Con," our obliging driver would wait for you; that is, if you were a lady. "Yes'm," he would call out. "Yes'm, I kin wait." And he would sit down and bite off another piece of twist.)

But some Yankee capitalists came in, dispensed with the gallant "Con," and installed an electric line. How Aunt Tabby brought herself to patronize this innovation is a mystery, and by a mean twist of fortune something went wrong with the gear on her initial journey. She always maintained that the car was filled with a glow like that of a mid-summer aurora borealis; probably a fuse blew out. Her antipathy to electricity dated from that day, "You're tempting Providence," she protested, when the old house was wired for electric lights. "Just wait; some day you'll wish you'd paid heed."

I have always thought that these good people who stay up at nights to worry about an impending and inevitable conflict between the Catholic Church and this country, are very like my Aunt Tabby. I speak in general, with due exception for the late Watson, the present Heflin, and similar Mad Mahdis.

For nearly a century and a half, there has been no friction between the Catholic Church and the Federal and State Governments. Not so much as a fuse has blown out. Except the Presidency Catholics have held practically every office in the Federal and State Governments, and it has never been found necessary to rebuke one of them for taking his orders from Rome. We have gone through five good-sized wars and about as many minor conflicts, and the unabridged history of Catholic dislike for a fight under the flag is shorter than a synopsis of the history of the Swiss Navy. Indeed, judging by the fragmentary records at hand, Catholics have done their full share of the fighting, and perhaps a little more. The Catholic Church did not split over the War between the States, but about the time that the Catholics in New York were enlisting in "the fighting Sixty-Ninth," the first Confederate *Te Deum* was sung in the Catholic Cathedral at Charleston, South Carolina! Catholics in this country have never found any difficulty in reconciling their loyalty to religion with their loyalty to the civil authority, and for a very simple reason—there is no conflict, and as long as the Federal Constitution is supreme there can be no conflict.

Yet deep in the hearts of Aunt Tabby and her tribe is the fear that the Catholic Church is planning to nationalize herself in this country.

But from the beginning the Catholic Church has persistently refused to allow herself to become nationalized. She is Catholic, and can be nothing else. Again and again through the centuries have powerful rulers endeavored to force her to submit to the nationalizing process—and have failed. For the mission of the Catholic Church is to all the sons of men in whatever clime and under whatever flag they may chance to live, and with that mission she has been charged by Christ her Founder. To forms of government she is indifferent, provided that what claims to be government is a regime in accord with right reason, and not a blood-stained bureaucracy. With governments formed to protect and to promote man's rights, she works in peace and harmony. She is not national and can never be, since she is, essentially, Catholic. Yet she is a strong support of all legitimate government, for she teaches that all rightful authority comes ultimately from Almighty God, and therefore that all who resist the rightful authority of the State resist Almighty God. The Catholic is bound by the religion which he believes to be of Divine origin, to love and cherish his country, to obey her laws, to work for her due advancement, and in case of need, to give his life in her defense. That is the teaching of the Church's theologians, filtering down from learned tomes to the penny catechisms of the parish schools.

But conflict there can be, not between the Church and the legitimate State, but between the Church and the Caesaristic State. When the Caesaristic State, denounced in the opening paragraphs of the Declaration of Independence, goes beyond its legitimate sphere, men are entitled to rise in defense of their natural rights. When that same misnamed State seeks to destroy the Church, the Church always protested and always will. She protested in the days when, as Newman points out, Rome held the Christians to be a rebel faction, grasping at paramount power and influence, incapable of incorporation with a peaceful and patriotic people. She has protested, in the eloquent words of Devas, "from the far distant days of Athanasius, of Chrysostom, or of Pope Martin against the Emperors of the East, onward to the struggle for liberty against Henry IV of Germany, or of John of England, or Philip the Fair of France; onwards again to the nefarious conspiracies of the Bourbon Courts and Joseph II in the eighteenth century, and the treacherous Napoleon who followed in their evil track, even down to the days our own eyes have seen, when Ledochowski of Posen, Eberhard of Treves, Melchers of Cologne and Mermillod of Geneva were in bonds or banishment" ("Key to the World's Progress," p. 131) and to these times when rather than to submit to Caesarism the heroic Mexican Bishops have been driven into exile.

Briefly, then, the Catholic Church refuses to be nationalized, and the Constitution of the United States makes impossible any attempt to nationalize her. Hence "there is no conflict, and as long as the Federal Constitution is supreme there can be no conflict." Until we

have a Nero in this country, a John, a Philip, a Napoleon, a Bismarck, or a Calles, Aunt Tabby's afternoon nap will not be disturbed by the tocsin calling Catholics to arms. In all probability, that unhappy time will never come, but if it should, I hope and am confident that Catholics will not be alone in the front rank of resistance. With them will stand every man who rejects the un-American doctrine that our first and highest allegiance is to the civil government.

Education

A Religious Test for Teachers: Part II

J. W. R. MAGUIRE, C.S.V.

FOR convenience of reference I repeat the concluding sections of my questionnaire.

5. As such discrimination, if exercised, is contrary to the spirit of the State Constitution, would you favor legislation forbidding public-school boards to make any inquiry regarding the religious affiliations of candidates for teaching positions?

6. Can you furnish definite instances of discrimination by public-school boards against teachers on religious grounds?

There is far greater agreement in the replies to question V than to any other. All except six of those who answered this question are opposed to legislation forbidding school boards to make any inquiry regarding the religious affiliations of candidates for teaching positions. Many gave reasons for their opposition to this procedure which may be summarized as follows:

1. Such legislation would be too easy to evade and the information could be secured otherwise.
2. Such legislation would tend to increase, not decrease bigotry.
3. The Constitution is sufficient protection.
4. Such legislation would be unconstitutional because boards of education have the right to make any inquiries they please.
5. Such legislation is unnecessary.

To discuss the validity of these reasons would take too long. All of them, with the exception of the fourth and fifth, however, have some force. On the other hand there is something to be said in favor of making the Constitution effective by direct legislation that penalizes conduct contrary to the spirit and letter of the Constitution.

In reply to question VI the majority (yes, 19; no, 43) of the officials replied that they could not give specific instances of discrimination. It is not, however, abundantly clear whether they mean by this that they do not care to furnish such information or that they cannot furnish it because they do not have it. Nineteen, however, said that they could give definite instances and some furnished specific cases.

As a result of the questionnaires that were sent out to the priests and heads of Catholic institutions, as well as the normal colleges and county superintendents, and notices published in the Catholic newspapers, information

of one kind or another regarding discrimination against teachers because of religion was received concerning 100 teachers. Full information had come to the office regarding 22 of these. Questionnaires were accordingly sent to the remaining 78, of whom 41 answered furnishing complete information. As a consequence such information has been secured regarding 63 teachers, involving 97 cases of discrimination because several of these teachers had been discriminated against more than once.

For the purpose of this study three of these questionnaires have been rejected because it is not clear beyond a reasonable doubt that these teachers might have been rejected for some other reason, leaving sixty replies that have been taken into consideration in this study.

The question immediately arises why 37 teachers refused to answer the questionnaires. Three of these can be accounted for by the fact that their letters were returned to the office because of incorrect address. Probably the remaining 34 failed to answer because they were afraid that if they gave the information requested it might in some way be to their detriment. One teacher said, "I know many more Catholic teachers against whom discrimination on religious grounds has been exercised but they can't be induced to tell you about it. You have sent blanks to some of them and I deplore the fact that they will not help you in your good work by sending in their blanks." Another teacher perhaps expresses the feelings of the rest when she says, "I have had a very hard fight to get a position and have finally secured one in . . . I am afraid if it got out in any way that I have given this information it might cause me to lose my position here." The consequence is that it is exceedingly difficult to get anything like complete information regarding the full extent of discrimination against teachers on religious grounds. This Survey does no more than scratch the surface and yet conclusive evidence has been secured in 60 cases from various parts of the State. One teacher makes the charge, "There isn't a suburb around Chicago except Argo Heights that will employ a Catholic teacher," and a very prominent priest who has unusual opportunities for being well informed on such matters says, "There are over sixty places in Cook County where Catholic teachers will not be engaged," and yet this study includes practically no cases from Cook County or Chicago suburbs. The conclusion can legitimately be drawn from these facts that probably discrimination against teachers on religious grounds is far more prevalent than is generally supposed.

The important matter to be ascertained from these questionnaires was the reasons teachers had for believing that discrimination had been exercised against them on religious grounds. An attempt has therefore been made to classify these reasons under the following heads:

1. Directly told by School Board that position was refused because of religion.

Teachers 42
Cases 61

2. Teachers summoned by the Board and told that their cre-

credentials and qualifications were satisfactory but when asked "What religion?" the position was refused.

Teachers 8
Cases 9

3. Qualifications and credentials satisfactory and no reason given for refusal of position.

Teachers 16
Cases 16

4. Teacher was compelled to take her own children out of the Catholic school in order to keep her position as a teacher in the public school.

Teacher 1
Case 1

5. Teachers' agencies could not obtain position because of religion.

Teachers 5
Cases 8

6. Superintendent said he dared hire only a few Catholics.

Teachers 2
Cases 2

In this table the total number of teachers does not check with the total number of teachers who have made reports, because some of them, having been discriminated against more than once, appear under more than one classification.

No doubt regarding the rejection of teachers on religious grounds is involved under No. 1. In fact, in many cases, judging from the replies and affidavits of teachers, board members have been brutally frank in telling teachers that they were rejected on religious grounds. In some cases even presidents of boards have not hesitated to put this into writing and I have copies of a few refusals of this kind on file in my office.

No entirely impartial judge would have much difficulty in determining that the cases grouped under No. 2 also involve rejection on religious grounds. In these cases approval of the teacher's credentials were sufficiently great to cause the board to request a personal interview with the candidate who was then asked her religion, and after saying she was a Catholic, further negotiations ceased. In all these cases the teacher had been subjected to expense and inconvenience to visit the board.

The cases under No. 3 are not quite so clear. In these the candidate received notification that her credentials were satisfactory and was asked her religion. Upon replying that she was a Catholic further negotiations were abruptly discontinued. This leaves in the mind of an unprejudiced observer a strong presumption that religion was the cause of rejection.

Under No. 4 is included a rather pathetic case, the hardship of which is best described in the teacher's own words: "The position was not refused but I was asked to take my children out of the parochial school and send them to . . . school because they said the community objected to me teaching their public school and sending my own children to the Catholic school. They delayed employing me until it was too late to get any other school so I was forced to accept their terms."

No. 5 and No. 6 are also clear-cut cases of discrimination on religious grounds. Copies of letters from teachers'

agencies are on file in my office stating clearly that the teacher could not be placed because she was a Catholic.

In a great many cases teachers have been driven to conceal their religion as much as possible. The following extracts from one of the letters received from a teacher is illuminating:

I sent an application to . . . Illinois, after having been notified of the vacancy by the . . . Teachers' Agency. The principal called and asked me to come for a personal interview. I had put "Christian" instead of "Catholic" on the agency's blank, so of course . . . would not know what kind of Christian I was. I did that because I had read in the *Catholic Citizen* it was quite all right.

I met the Board of Directors at . . . and they were quite frank in saying how well pleased they were with my letters of recommendation. They asked if I would be satisfied with . . . salary and I assured them the salary question was settled. They spoke of my work, what they expected of me, etc. All of a sudden one man said, "Oh, wait a minute here. What church do you go to?" As soon as I had said "Catholic," I knew all was over. There was absolute silence and another man said they would "think it over and let me know." The principal told me afterwards if he had known I was a Catholic he would never have called me to come for a personal interview because he knew they would never hire a Catholic. . . .

. . . I meant to tell you too about the action the Teachers' Agency took over writing the word "Christian" instead of "Catholic" on their application blank. . . ., of course, told them why they had not hired me. Several days later I received my application blank, pictures, letters of recommendation, etc. from the agency with a very indignant letter telling me they could no longer recommend me for any position after such deception.

Incidentally this same Teachers' Agency refused to answer the questions that were sent to it.

Another teacher who has had a good deal of experience with bigotry in various States writes:

Perhaps my ill-luck in being discriminated against may end now. I hope so as this discrimination gets monotonous. I have heard of girls really changing their faith so that they might get a position.

In corroboration of this another teacher writes after relating her difficulty in getting a position:

At last in desperation I was compelled to say I was a Christian and I secured a position at . . . Illinois. The superintendent of the . . . schools discovered I was a Catholic and informed me that this was to be kept a secret or the board would ask me to resign. I taught there for one year and had to deny my religion. Since then I have been unable to secure a position because of my religion.

Many other pathetic cases have been received during this survey. It is certainly un-American and contrary to the Constitution, both of the State and of the nation, to discriminate in the public schools against teachers on religious grounds. It is useless to talk freedom while teachers who are supposed to inculcate the ideal of freedom into their pupils are not free in many cases to follow the dictates of their conscience.

During the course of this investigation a certain number of cases have been received from other States of the Union showing that this evil is prevalent in all parts of the country. The question arises as to the best means of combating and overcoming this un-American practice.

Many objections can be urged against legislation forbidding school boards to make any inquiry regarding the religion of candidates for teaching positions.

1. Such legislation would probably be very difficult to pass in a great many States and efforts to do so might have the effect only of solidifying the forces of bigotry.

2. Even if passed such legislation would be too easy to evade and the information could be secured in other ways. For example, in one case that was reported a certain school board, anxious to discover the Catholics among its applicants for several teaching positions, invited all of them to a supper on a Friday evening and observed those who refused to eat meat.

3. Such legislation would be very difficult to enforce because school boards can easily give other reasons for rejection of a qualified teacher than religion.

As a result of this partial study in the State of Illinois the following tentative recommendations might be made regarding means that might be used to combat this discrimination:

1. Widespread publicity of undoubted cases of discrimination. For this purpose teachers must be educated to overcome their timidity and to report to higher authorities and to the newspapers and to their pastors, particulars of every case of discrimination.

2. Measures should be taken to arouse public opinion among the general citizenship, and particularly among the religious denominations against which most discrimination is exercised, against the continuance of this evil.

3. The general public should be educated to take a greater interest in the election of members of school boards and see that only men and women of broad views and sound American principles are elected to such important positions.

4. People should be educated to understand that it is just as un-American for a Catholic community to discriminate against a Protestant teacher as it is for a Protestant community to discriminate against Catholic, Jew, or Christian Scientist.

5. The clergy should be aroused to be on the watch for all cases of discrimination because this study has shown, among other things, that in places where the Catholic pastor has been active and taken an interest in public affairs little or no discrimination exists.

6. Establishment of a Teachers' Agency or Exchange under Catholic auspices which could be notified when any vacancies occur in the State by the clergy of the different localities. Catholic teachers could thereby learn of available positions.

No one who has read the mass of evidence produced by this investigation can avoid feeling the tragedy of the position of a great many Catholic teachers. The Church in America has gone to great expense to maintain high schools and colleges and encourages her children to secure the benefits of higher education. In numberless cases the graduates of Catholic high schools and colleges desire to teach and little or nothing is done to protect them against the prejudice that they meet in the world against their religion and education. There can be little doubt that something should be done.

The report of this rather hastily and incompletely made investigation is published in the hope that it may inspire others to make better and more complete surveys of the same kind. Truth is always illuminating and the best solution of dealing with this evil will be reached only upon a basis of facts, and not of surmise, suspicion, or prejudice.

With Scrip and Staff

GREAT is the transatlantic cable. It reports that somebody else reported that "a woman asked a jesuit father to say a mass for the immediate conversion of George Bernard Shaw." The jesuits say masses frequently for people just as unpromising as Mr. Shaw, but even a Jesuit finds little comfort in praying for an individual who himself ridicules the idea of prayer.

"God knows His own business without any prompting." G. B. S. is careful to call this argument a "classical one." It ought to be, since it was propounded in the thirteenth century by that most up-to-date of all Catholic writers, St. Thomas Aquinas. And being up-to-date, he gives an answer perfectly good in these days when too many people, G. B. S. included, seem to think that God does not know His own business unless they give Him considerable prompting.

"It seems," says the Angelical, "that it is unbecoming to pray. For prayer seems to be necessary in order that we may make our needs known to the person to whom we pray. But according to Matt. vi. 32, *Your Father knoweth that you have need of all these things*. Therefore it is not becoming to pray to God." Quite the classical objection. However, the answer is equally classical.

"We need to pray to God, not in order to make known to Him our needs or desires, but that we ourselves may be reminded of the necessity of having recourse to God's help in these matters."

As Mr. Rouser remarked, the time he said his beads three times running so as to keep his fish-poles from blowing over in the storm: "It's having to pray to your Creator that reminds you that there is a God at all."

A DETERMINED drive to eliminate ignorance of the Faith entirely from the Island of Porto Rico is being made by the zealous Missionary Servants of the Blessed Trinity. From St. Augustine's Academy at Rio Piedras, which is their mission center, plans are made to reach one hundred thousand people by means of a small army of catechists. Twenty-five thousand persons are being prepared for First Holy Communion, being divided into units of five hundred, twenty catechists for each unit. Through their enthusiastic efforts a great revival of Catholic Faith may be looked for in Porto Rico.

WITH the announcement of the Twenty-fourth Annual Meeting of the Catholic Education Association at Detroit, June 27 to 30, come advance notices of attractive topics to be handled by many of our experienced educators. Father J. W. R. Maguire, C.S.V., will report on the work of the Standardization Committee; Dr. Reeves, of Seton Hill College, on the survey course; Father Burns, C.S.C., on the Catholic college; Father Schwitalla, S.J., on professional schools and graduate work; Sister M. Aloysius of St. Teresa College, Minnesota, on vocational training; Father Marr, C.S.C., on the course of religion in our colleges; and an abundance of other topics and discussions is on the program.

IMMEDIATELY following the meeting of the Catholic Education Association at Detroit, the ninth Annual Meeting of the Franciscan Educational Conference will be held at St. Francis' College, Athol Springs, New York, on July 1, 2 and 3. The general topic of Homiletics has been chosen as the subject of this year's Franciscan Conference, and the Franciscan ideal of preaching will be illustrated by scholarly studies of the great masters of Franciscan eloquence in the past.

THE Historical Circle of St. Procopius College, Lisle, Illinois, issues an invitation to all Bohemians and persons of Bohemian (Czech) ancestry throughout the United States to send to them any data of any sort whatsoever that they may have in their possession with regard to Bohemian history, personalities, publications, etc. Magazines, books, newspapers, parish reports, society reports, photographs of prominent Bohemians, lay or clerical, photographs of parish buildings, of organizations, reminiscences, etc., all are desired. The action of these young historians is a reminder to all American Catholics of the great historical value of all data relating to the early history of the Church in every state of our Union. Once lost through negligence, such records can never be regained.

THE Marquette League of New York City reports their most successful year up to the present time. During the past year, \$53,000 was sent direct to the Indian Missions of this country and Alaska. Most of this amount was made up of stringless gifts for our needy missions. The league was organized for Catholic Indian Missions twenty-three years ago by a body of zealous Catholic laymen, desirous of helping in a financial way the needy priests and Sisters who were devoting their lives to the Indians of our own country amid the greatest hardships and poverty. The League, so formed, was called "Marquette" in honor of the great Jesuit apostle and friend of the American Indians. They collect for the Catholic missions of desert, prairie and far-away Alaska—the coldest, bleakest and most lonely mission country in the world.

WITH all the discussion going on in our columns as to what a mother of a family can accomplish, it is interesting to note the example of Dr. Jane Wall Carroll of Buffalo, who died recently in Rome. At the age of forty, when she was the mother of ten children, Mrs. Carroll entered a medical college, and four years later was graduated with the degree of M.D. She practised medicine in Buffalo for twenty years, then reentered the University of Buffalo to study law. At the age of sixty-four she was admitted to practise law in New York State. She is remembered as a woman of culture and refinement, a skilled musician and an excellent physician. For many years she was the Supreme Physician of the Ladies' Catholic Benevolent Association, and was always a shining example of a true Catholic woman and mother.

THE PILGRIM.

Literature

Apropos of Critics

DANIEL P. MEAGHER, S.J.

OF late, I have been musing on the critics of drama and letters at the moment fashionable. They are sprightly gentlemen who write well and wittily about grace and charm and loveliness on the one hand and on the other candidly confess that they know nothing at all of the inner "whatness" of grace and charm and loveliness or of beauty itself. Like the lower creations they know not why but merely what they like.

They defend themselves plausibly, too. Beauty, they tell us, is not a thing of mind but of emotion; it has no whys nor wherefores; it simply is. There is no analyzing it. In the very act of close, hard thought, the emotions die away and you have the anomaly of a man trying to weigh and evaluate an appeal which no longer exists. Metaphysicians have been weaving subtle traps for beauty's soul these untold years; but what trap ever worked? When was there a system through which, sooner or later, some zany, trailing rainbows, did not crash? Law and regulations! What has beauty to do with them? Why even ugliness may be made lovely; even vice may have its charm! And anyway, who cares?

Probably only a few. The many are content to be pleased, without caring to learn precisely why they are or whether it would be saner not to be. And, after all, so far as mere theorizing goes, it is a waste of time to make a pother over a lot of abstract ideas; it is only when the ideas have practical consequences, artistic and social, that it is useful to thresh them out. Most of them have practical consequences, even the ideas of abstract beauty. Our writers, for one thing, commonly complain that it is stupid criticism which, as much as anything else, keeps them from doing first-class work, and stupid criticism argues to a want of critical systems; in other words, to a want of fundamental, if abstract, ideas.

The social consequences are, perhaps, less immediately apparent; the critic, necessarily something of a preacher, can seldom attract the crowds as the entertainer can. But suppose that this critic-preacher, this man who is interested in art as a factor of living, happens to be fairly familiar with rhetoric but very unfamiliar with art. Suppose, and the supposition is not at all wild, that he has grasped the meaning of his rhetorical principles so poorly that they are, in effect, little better than prejudices. Suppose again that his rhetoric is but the cultural outgrowth of a philosophical system which alone is solid, commonsense, and tested by the centuries. And since we are supposing, let us go a step further and suppose that he, and others like him, come before the world of art as the only representatives of that system. Naturally the world of art will judge the system by its champions and pass it by as esthetically sterile and narrow. The evil is obvious. A highly reasonable esthetic is left without influence on one of the strongest forming-forces of life.

These suppositions may, of course, be denied; prob-

ably they have been since it must be apparent by now that the critics alluded to are those who base their esthetic views on scholastic philosophy—and scholastic philosophers spring nimbly to defence. However, I do not mean to say that all scholastic critics are insensitive to beauty, skilful only in the gymnastics of the syllogism. Any such statement would be bald nonsense, as history shows. Even in America today we have scholastic critics who take rank with the best. Yet they are few, and the literary world regards them less as the exponents of a distinct school than as individuals. They are too badly outnumbered by their duller brethren in the craft for their excellence to be attributed to any common system. Hence scholasticism, for all its breadth and straight good sense, is lumped these days with what, for want of words, is called "Puritanism". It is looked upon as suspicious, restraining, fretful lest "art," with its gay lures, should tease men away to happiness. Such an attitude is, of course, monstrously unfair, but I suspect that the fault lies partially with certain tight-lipped rhetoricians.

This should be proved, I suppose, and it could be if space permitted. Since it does not, let me say merely that it is a sincere conclusion reached after fairly wide reading in the critical field. I might, however, invite the reader to reflect upon the tone of this pseudo-scholasticism when it touches on such men as Theodore Dreiser, Sherwood Anderson, Eugene O'Neill, Sinclair Lewis, John Galsworthy and other widely recognized writers of the time. How often have these men been treated, I shall not say sympathetically, but even intelligently? As my memory goes, their books have generally been adjudged wanting in beauty, truth, goodness, or "noble emotion" and dismissed with some such adjective as "gloomy" or "pessimistic" or "morbid" or "depressing".

I have no quarrel with the verdict itself but I have one with the method by which it is reached. Its authors dust off a number of rhetorical dicta and apply them to the book on hand, only, of course, to find it falling short. It is all pitifully ineffective. Any first-rate writer will reply that he does not write to please rhetoricians and hopes he never will; that to do so is simply to smother whatever spontaneity he may have. Literature is the writer and the writer's world re-created, a setting-out into words of the thoughts, emotions, sufferings, of an unusually sensitive human being. What those thoughts, emotions, sufferings will be is going to be determined by the writer's individual temperament acted upon by a turbulent, disordered, passionate world.

Has every man of letters, then, full leave to reproduce all the sin and sensuousness of life! Obviously he has not. Like every other rational creature he has moral responsibilities. But just now I am not speaking of traders in filth nor even of those tinkers who, in the way of Mr. Wells, assure us that they can fix this world perfectly if we will just let them take it apart once. Rather I am concerned with those whose faults, so-called, are esthetic; more specifically of those who get a clubbing

because their books fail to leave the reader with a noble emotion throbbing within him. The stirring-up of this noble emotion is said by certain people to be the chief aim of art. If it is, the words "noble" and "emotion" are curiously elastic. There are many, many works of art which aim solely at enlightenment; whatever emotion they arouse is but the pleasurable glow we feel at seeing a delicate task delicately done.

Syllogisms are not, as artists realize, the only way to learning; another way, a quicker one frequently and a surer, is to drop an incandescent thought into the mind where the sparks of it may color the fancy and warm the feelings, thus bringing that deeper conviction which thrills through the whole man. Undoubtedly one is pleased when this happens. Nevertheless, the pleasure has been but incidental. The aim throughout has been intellectual conviction but the process, just the same, has been essentially artistic.

What the rhetoricians insist upon rather petulantly is an ideal world, a world in which "the fragments of nature and humanity are shown under their eternal aspect." It is, certainly, a better, more beautiful, and in the last analysis a truer world than the world of Dreiser, of Anderson, of Galsworthy; but it is not, unhappily, a world with which this twentieth century has allowed itself to grow familiar. Unlike the men of a wiser, if less scientific past, men of today do not send their minds out beyond the earth for answers to the earth's riddles. But the riddles remain and are at the bottom of that wretchedness of blind minds which has found its way into our books—to the dismay of the classicists who so stubbornly insist on pointing out the evil without tracing it to its source. They would do better to take the books for what they are, unpleasant but genuine reflections of the time, and through their criticism of them shed some Christian light on minds that can do with a great deal of it.

REVIEWS

Diplomatic Episodes in Mexico, Belgium, Chile. By HENRY LANE WILSON. New York: Doubleday, Page and Company. \$4.00.

It is quite impossible to understand the current Mexican situation and the relations of the United States to it without a knowledge of the series of events that culminated in this situation. These include, on the Mexican side, the overthrow of Diaz, Madero and Huerta; and on the American side, the reversal of the Roosevelt and Taft policy by President Wilson and Secretary Bryan. From 1909 to 1913, Henry Lane Wilson was American Ambassador in Mexico City. His previous diplomatic experiences with the Spanish-American people gave him an insight into their character and temperament; his presence in Mexico City during the tumultuous days that succeeded the fall of Diaz, and his personal knowledge of the Mexican leaders and populace enabled him to pass judgment on Mexican affairs. As our Ambassador to Mexico, he advocated a strong and uncompromising policy based on justice. He demanded protection for American lives and property, upheld our rights and honor, and sought by all legitimate means to prevent chaos in the internal affairs of Mexico. Under President Taft, his advice was followed; by President Wilson and Secretary Bryan it was spurned. Taft was prepared to recognize the Huerta Government; Wilson,

for inexplicable reasons, refused recognition, adopted a weak, vacillating procedure, and prepared the way for the antagonism now existing between Mexico and the United States. On all of these matters, Ambassador Wilson writes frankly and honestly; that he makes his narrative a personal vindication of his honor does not detract too much from the conviction that his official policy was proper and necessary. In regard to the Catholic Church in Mexico, Mr. Wilson, in one passage at least, that on page 217, denies the calumnies that have been sedulously spread by Calles and his propagandists. Though the Mexican experiences take up the greater portion of the volume, the reminiscences of diplomatic life in Chile and Belgium are not slighted. The narrative is brightened by anecdotes and pen-pictures of men and places, and is written with the suavity and grace of the true diplomat.

V. E. R.

The Harvest of the Years. By LUTHER BURBANK and WILBUR HALL. Boston: Houghton, Mifflin Company. \$4.00.

This rambling account of the work and of the philosophy of life of "the wizard of plant life" is in many respects significant. To the young and impressionable, however, and to those not firmly grounded in their Christian Faith, the book cannot be recommended as wholesome reading. Luther Burbank professed an "utter unbelief in the mockery of dogma." His god was "Nature," and Darwin was the infallible apostle of his faith. The theories of natural selection and of the survival of the fittest sufficed to explain for him the origin of species, though these theories are now generally admitted by scientists to be but subordinate factors in nature's changes. Burbank did not claim to have produced new "species" of plants and flowers. He spoke always of new "varieties," which is philosophically more correct. Yet of these he insisted that they were new "creations" in the strict sense of the word, as he understood it. He believed that he himself simply hastened the processes of nature's original creation or evolution. He wrote at some length, conservatively, on the application to the betterment of the human race and the rearing of children on the principles which he found so successful in overcoming the influences of environment and heredity in plant life. Luther Burbank's was an attractive personality, with a kindly and very human character. What would be considered in another man repellant boastfulness was but charming simplicity in him. He had hosts of admirers, and many personal friends of eminence in their chosen professions. Some of these are introduced, with interesting anecdotes, in the course of what is, for the most part, an autobiographical sketch. A number of well-chosen illustrations add to the attractiveness of the volume. H. J. P.

Akbar and the Jesuits. By FATHER PIERRE DU JARRIC, S.J. Translated with Introduction and Notes by C. H. PAYNE. New York: Harper and Brothers. \$5.00.

This is a sixteenth century account of Jesuit missionary enterprises in the East Indies, chiefly at the court of Akbar, one of the period's most popular and enterprising rulers of the great Mogul empire. To that region it bears the same relation that the famous "Jesuit Relations" have to early North American history. From the beginning it has been a tradition in the Society of Jesus that her missionary priests should keep their European Superiors informed in detail of their work, their travels, their contacts, and in general of whatever might prove interesting or instructive. Du Jarric was no missionary but a Bordeaux professor. In his zeal, however, for the cause he compiled from contemporary letters of his Portuguese and Spanish brethren who were evangelizing and colonizing the Indies his "Histoire." It is that portion of the work that centers around King Akbar which Mr. Payne has translated into the vernacular and which he has enriched by copious informative notes. Du Jarric's original work contains much valuable data on Oriental history, geography, and ethnology and it is this especially that gives it a

permanent value. Little of this, however, is included in the present volume. Most readers will find the varied spellings of the proper names confusing though the translator justifies them by faithful adherence to the original French version. The quaintness of the illustrations makes them a feature of the little volume.

W. I. L.

Pheasant Jungles. By WILLIAM BEEBE. New York: G. P. Putnam's Sons. \$3.00.

William Beebe, Director of the Department of Tropical Research of the New York Zoological Society, has engaged in at least a dozen most difficult scientific undertakings. The discovery and the intimate study of nature and nature's little known children and animals have been his untiring aim. His discoveries and studies he has preserved happily in a series of well-written books. Though his subject may have little interest for the ordinary reader, Mr. Beebe's human touches, his intense imagination, his vivid, stirring style make his books as readable as romances. Very few people have ever bothered to learn anything about pheasants. Some, perhaps, have never seen one; nor do they care to read about pheasants. Yet, the assertion may be ventured with safety that any intelligent person would enjoy reading "Pheasant Jungles." Having discoursed on the history of pheasants in other books, Mr. Beebe limits "Pheasant Jungles" to the story of his adventures, his servants and his impressions during his hunt for the rare species of this beautiful bird. His search carried him up into Ceylon, Burma and the Himalayas and down into the Malay Peninsula and savage Borneo. With infinite patience he plodded along, alone save for his savage guides, enduring many hardships and facing real dangers. With camera and gun he tracked his quarry through untrodden regions, amid tangled forests, along lofty mountain ledges. His daily contact with a people far removed from the beaten tracks of civilization gave him excellent opportunities to observe their characteristics. Mr. Beebe's understanding of and affection for these wild children of forest and mountain make him a good interpreter of their peculiarities. Christian missionaries might well profit by the reading of "Pheasant Jungles."

D. L. McC.

Beethoven: The Man. By ANDRE DE HEVESY. Translated by F. S. FLINT. New York: Brentano's.

The centenary year of Beethoven's death has called forth a great amount of writing about him and an increased interest in his compositions. M. de Hevesy concerns himself little with the musical genius of Beethoven or with the interpretation of his masterpieces. As the title declares, he attempts to picture the kind of man Beethoven was and to interpret the relations between him and his friends. It is a sympathetic portrayal, done with Gallic lightness and verve, and yet, perhaps because of its brevity and its incompleteness, somehow failing to throw into the strongest relief the real character and soul of Beethoven. Due to his temperament, no less than to his personal disfigurement and his physical ailments, his life was one of frustration. Though he impressed the music-loving Vienna of his day with his masterpieces, and though he was recognized through civilized Europe, from early manhood, as one of the great geniuses, he set his patrons against him and tried the patience of his friends by his volcanic outbursts, his testiness and his misanthropy. His faults of character may be condoned and explained by his health, and especially by his deafness; his bitterness of soul and his despair, which led him into the life of a recluse, may be understood from the defection of those whom he loved. M. de Hevesy, with fine insight, interprets the soul of Beethoven from the sorrows and the disappointments that were his lot. He strives to evoke from the crusty externals the spirit that was so sensitive to delicacy and beauty. Though he has given us no new Beethoven, he has written a charming apology for the old one.

F. X. T.

BOOKS AND AUTHORS

Christ and His Church.—To his other instructive and devotional volumes that make entertaining and helpful spiritual reading for the Faithful, Robert Eaton has added a series of papers on the risen life of Our Lord under the suggestive title, "The Forty Days" (Herder. \$1.25). Attention is chiefly centered on the glorious story of the Resurrection and the subsequent Apparitions, though there are chapters on the Ascension and on Pentecost morning. The papers are informative, stimulating and consoling.

Five sermons preached by the Rev. C. C. Martindale, S. J., in Westminster Cathedral preparatory to the first celebration of the feast of Christ's Kingship last October, make up the content of "Christ is King" (Herder. 90c.). Happily blended with the general theme of the sermons are allusions to the two youthful saints, Stanislaus and Aloysius, whose centenary the distinguished preacher was commissioned by the Holy See to bring before the public. The sermons are all timely, thoughtful, provocative and practical.

Much current talk on Church reunion makes most opportune a revised edition of "Infallibility" (Herder. 90c.), by the Rev. Vincent McNabb, O.P. One of the main stumbling blocks to the return of the sects to Rome is that doctrine or rather a misunderstanding of it. The well-known Dominican treats the subject thoroughly and from every angle. The exposition of the question is clear, the arguments are logical and conclusive. The volume evidences how futile it is for those outside the Fold to expect the Church to surrender her dogmas to their whims or prejudices. It is an excellently instructive manual about a subject that should be familiar to every layman and in which he should be interested.

Two other important aspects of the Divine constitution of Christ's Church are clearly and cogently explained by the Rev. M. J. Legac, O.M.I., in a brochure published under the auspices of the Indian C.T.S., entitled "The Unity of the Church and the Supremacy of Rome" (St. Joseph's College, Colombo, Trichinopoly). At a time when much discussion is going on about the social constitution of the Church and its relation to civil and political societies and States it has more than usual significance. Primarily, however, it is written like "Infallibility," mentioned above, with a view to the talk about Reunion.

About the Mass.—In recent years scholars of distinction and ecclesiastical eminence, following the lead of Père M. de la Taille, S.J., have been giving more than ordinary attention to various dogmatic phases of the Holy Sacrifice of the Mass, noticeably the interrelation between the Last Supper, the Crucifixion and the Mass. In the findings they have departed somewhat from the familiar teachings of the schools with the result that a stirring controversy has been provoked. In "The Mass and the Redemption" (Benziger. \$2.10), the Rev. M. C. D'Arcy, S.J., without indulging in any elaborate controversy, supports his fellow Jesuit's contention and emphasizes the new significance the central act of Catholic worship gets from this interpretation for the devout Faithful. The volume is intent on showing the essential function of the Mass in the plan of the Redemption and in driving home the truth that follows from this: that any form of Christianity that leaves out the Mass is spurious. Readers who accept the premises will agree that the conclusions have been deduced naturally and logically.

The Rev. J. Brodie Brosnan is also concerned with Père de la Taille's theory in "The Sacrifice of the New Law" (Benziger. \$2.35). Though controversial he is chiefly engrossed in presenting the traditional teaching on this subject. This he does clearly and succinctly. He is not in accord with the new school of thought in which he finds "a departure from the traditional teaching of the Church, a misrepresentation of its contents and in many important matters a wrong interpretation

of St. Thomas Aquinas." The point at issue is a knotty one but, needless to say, involves neither side to the controversy in any want of harmony with what is a matter of Faith, that the Mass is a true sacrifice in the proper sense of the term. The question is concerned with how precisely it meets the adequate requirements of a true sacrifice and more especially how it can be said to involve the immolation of the Divine Victim. Both books make excellent reading for clerics and the educated laity.

Monographs.—To assist the Faithful to active participation in the Mass and as a contribution to the Popular Liturgical Library series, the Rev. Virgil Michel, O.S.B., writes "My Sacrifice and Yours" (Collegeville, Minn. The Liturgical Press. 25c.). What the brochure emphasizes is the internal structure of the Holy Sacrifice and the spiritual action that takes place therein. —Dom Edmund Gurdon in "The Unitive Life and Life in the World" (Catholic Records Press, Exeter, England, 1s.), offers some stimulating thoughts for the devout laity on a very important phase of asceticism. The paper is reprinted from *Pax*. —The latest monograph of the "Franciscan Studies," which are published at intervals under the auspices of the Franciscan, Conventual and Capuchin Fathers of the United States and Canada, is "Language Studies in the Franciscan Order" (Wagner). This historical sketch of the linguistic work of the Friars from the Middle Ages to our own day, by John M. Lenhart, O.M.Cap., is a revelation of the world-wide activities and interests of the sons of St. Francis.—In the "Seraphic Youth's Companion" (Third Order Bureau, 1740 Mt. Elliott Ave., Detroit. 15c.), Father Kilian, O.M.Cap., in his zealous apostolate for the young adapts to their special needs the Third Order of St. Francis.—Some interesting sidelights are thrown on Franciscan history by A. G. Little in his monograph, published under the auspices of the British Academy, "Some Recently Discovered Franciscan Documents and their Relations to the Second Life by Celano and the *Speculum Perfectionis*" (American Branch: Oxford University Press).

Fables and Facts for Children.—In his way, Gubbaun Saor, also called Cullion the Smith, was not less marvellous than the great heroes, Cuchulain and Finn. He was the contriver of treasures, the master-builder, the wisest of men. His daughter, Aunya, was as clever as he, but he exchanged her for a son, who with his magic tunes, could charm the birds. The story of their enchantments and their deeds, of their powers and their wisdom is beautifully told by Ella Young in "The Wonder-Smith and His Son" (Longmans. \$2.25). While putting these legends which she has gathered in the Gaelic-speaking districts of Ireland into simple language, the author has preserved their antique charm and their mystery of childlike bewilderment. The illustrations in black and white, by Boris Artzybasheff, add considerably to the wizardry of the story.

How the four mermaids lost their baby "who was most beautiful but rather a nuisance sometimes," how they sought news of it among the fish, and discovered from the sea-gulls that it had been adopted by the fisherman, and how it was returned to them is related by Margaret Baker and charmingly pictured by Mary Baker in "The Lost Merbaby" (Duffield. \$2.00).

The commonplaces that make up the lives of little Lithuanian children is the theme of Anna C. Winslow's "Our Little Lithuanian Cousin" (Page. \$1.00), one of the Little Cousin series. It will familiarize young Americans with the national customs and folklore of the Lithuanian emigrant.

Young people will get some inkling of the days and times of the early nineteenth century in "When Grandmama Was Young" (Christopher Publishing House. \$1.00), by Mary L. Roedel, a slender volume that attempts to reconstruct the familiar scenes, house furnishings, social customs and diversions that occupied the children and their elders a couple of generations ago.

The Young Stagers. Driftwood Spars. The Admiral and Others. The Magic Man. Black April. The Miniature. The Allinghams.

The source material for "Beau Geste" can be found in the better elements of "The Young Stagers" (Stokes. \$1.75), and "Driftwood Spars" (Stokes. \$2.00), two of Major Wren's earlier pieces. The keen understanding of the vivid imagination of childhood, so elemental in the scheme of "Beau Geste," permeates "The Young Stagers." The peculiar, episodic method of plot-construction, the profuseness of description, the exotic atmosphere, and the simple solution of an apparently complicated and disconnected plot in a few, climactic words, characteristic of the later novel, enter into "Driftwood Spars." However, it is the latter novel that also reveals the dissimilarities. The artificial prose, trenchant satire, and ironical subtlety in characterization that recommend "Driftwood Spars" are entirely absent from "Beau Geste." In fact, were Major Wren not such a capital romancer, he could still entertain with his flair for a dry and mocking analysis of the Cornelius Gosling-Greens and the Augustus Clarence Percy Marmaduke Grobbles.

Miss Peggy Temple is fourteen years old. She has published her first book, "The Admiral and Others" (Dutton. \$1.50). The Admiral is amusingly described and so too are the other characters of the story; and the plot is not at all too puerile. Though Miss Peggy shows skill in her literary composition, she need not be suspected of being more than fourteen. Whether or not she is a genius must be determined by future productions, for the present volume, though highly entertaining, does not settle the question.

To what extent a change of environment can make for the reformation of a criminal is an interesting speculation. If, moreover, through a lesion of the brain all knowledge of the past seems to be utterly obliterated so that life practically starts anew, the interest in the problem becomes more acute. The possibilities of a plot based on these suppositions are at once evident. In "The Magic Man" (Dodd, Mead. \$2.00), by Hallie Erminie Rives, these possibilities are developed ingeniously; nor is the element of suspense neglected. The intelligent reader will evaluate aright the loose scepticism of sundry statements.

Negro children abound in our fiction, but in "Black April" (Bobbs-Merrill. \$2.00) Julia Peterkin tells of the life as it would be seen by a little Negro boy. The Negro world, with its shadows and humors, its humanness and grossness in which forlorn little Breeze grows up, is the plantation world unadorned. People act as a race acts that is left to shift for itself under a hot sun amid nature's lazy wealth. The Negro's feeling for small domestic things and for little turns of visible phenomena are well rendered. There are Homeric scenes cast in a magic background of nature. Those who know of all that the American Negro has done to redeem himself and his home can see the story in its right perspective. But the ordinary reader may find a bad taste left in his mouth from some strongly realistic and coarse bits of narration.

A pagan it was who said that the gods lived on with no care of what happened to mankind. This may be taken as the theme of "The Miniature," (Macmillan. \$2.00), by Eden Phillpotts. The gods looked to their own interests; for them, man was an experiment, an amusement, a foil. Mr. Phillpotts develops this idea cleverly. Jove creates man, a miniature god; religion develops, new gods are worshiped, all apparently worthier than the God of the Hebrews and the Christians. Science, art, literature grow, till finally man is hoist by his own petard, science, and disappears. The story may be Swift-like cynicism, it may be intended to show man's career as a comedy of errors; still, wit and irony should not be made thoroughly irreverent.

In "The Allinghams" (Macmillan. \$2.50), May Sinclair exhibits rare powers of description and analysis. However, the story, as a story, falls far below the talents of the authoress. It is a narrative of juvenile emotionalism, neither interesting nor inculcating high moral standards.

Communications

The editors are not responsible for opinions expressed in this department.

A Fourth Hero for American Boys

To the Editor of AMERICA:

Would a fourth hero for American boys be one too many? Thus far three have been suggested: St. Aloysius, an Italian; Blessed John de Brébeuf, a Frenchman; Father William Doyle, an Irishman. Would it not be well to offer the *American Boy* also an *American Hero*—a priest, a missionary, a Jesuit too? Let me suggest the name of Father William "Buck" Stanton.

He is not a canonized saint. No, but for that very reason may he not make, for some at least, an even more appealing hero? "Babe" Ruth and "Red" Grange take such a hold on the heart of the American boy because the American boy wants an ideal that seems within his reach. He loves to dream of himself losing balls over the fence and breaking up football games with sensational runs. And for this reason he should love Father Stanton: a real American in every way, strong, quiet, the ideal of an unostentatious piety; heroic to death in an undemonstrative way, in a simple way, in a cheerful, ever-smiling way, in an imitable way.

What boy will refrain a cheer as he reads of the young "Buck" Stanton breaking the ice to get his much-loved swim; of the young Jesuit Scholastic taking the measure of one of the country's foremost swimmers? Christ wanted to make the Apostles fishers of men; here He had a swimmer—for souls.

Heroic? He had before him the prospect of a brilliant scientific career in the Philippines, but he begged his superiors to send him to the bush in British Honduras, to a lonely life, a hard life, a life of work and suffering among the pagans. Heroic? See him in the last year of his work, riding off until he is lost in the deep foliage of the bush, almost reeling in the saddle, racked with the pains of the dreaded cancer, yet riding cheerfully on, alone—for God. See him on his deathbed where his pitiful efforts at cheerful concealment of his excruciating pain brought tears to the eyes of visitors. Listen to his cheerful words, to his irrepressible good humor, and realize the perfect model of the cheerful giver, who, Scripture tell us, is beloved of God.

It is that cheerfulness, that quiet, unassuming, unostentatious heroism, that generous, sublime love hidden in all the naturalness of the everyday American which has endeared Father Stanton to all who have read his life, which has inspired more than one boy to follow his footsteps to the Religious life, which has made his life the refuge and consolation of many a wavering seminarian, when dark doubts assailed his vocation.

Too often when closing the life of a saint the American boy may be inclined to say: "Fine—but it's not for me." But many a one on finishing the life of Father Stanton will hear a voice whispering within his heart: "I'd give my life to be the man he was. And why can't I be?"

Spokane, Wash.

S. J.

For a Catholic Y. M. C. A.

To the Editor of AMERICA:

Sometime ago data were compiled and published in these pages showing the registration of a number of Catholic girls in the Y. W. C. A. As the organization is quite analogous to the Y. M. C. A., it might not be amiss to inquire how many young Catholic men there are in the Y. M. C. A., standing in danger of being lost to the Fatih.

The writer, although a Catholic, served as a Y. M. C. A. secretary and had opportunity to observe its operations in the youth movement.

The Y. M. C. A. is financially supported by rich Protestant individuals and organizations (witness the present campaign

in the Wall Street territory). Its operations extend unto many fields of employment, and I know personally that there are many organizations in this city where Catholics will not be employed.

The problem that Catholics have to face, is a serious one. Where is there a Catholic organization for young men where opportunities of recreation and study are offered comparable to those in the Y. M. C. A.? What becomes of the Catholic young man who is friendless—and there are many—and where is he to find wholesome companionship and help? He is excluded from the Y. M. C. A.

We Catholics pride ourselves on our beautiful churches and welfare work, but here is a field of operation that has been too much overlooked, especially in cities with a large Catholic population. No doubt the Church and her clergy are not at fault, but her men of wealth should at least cooperate to start young Catholic men in the right direction. Until there is co-operation and assistance given the Catholic youth, under Catholic supervision, many of them will be lost to the Faith. I am only twenty-six years of age and feel, in common with many others, the urgent need of Catholic cooperation in this respect.

New York.

JOHN E. JEANETTE.

The Sub-normal Child

To the Editor of AMERICA:

The plea for special attention to backward children has been brought forward spasmodically for years, yet it is absolutely certain that our sub-normal children are not getting the special care and attention the situation calls for. Such children come into prominence in the third, fourth, fifth and sixth grades; the process of elimination begins in sixth or seventh grades where the compulsory-school laws release them from longer attendance. The lower grades above noted have the highest enrolment, often we find in them seventy or eighty children. Under such conditions, the teacher cannot possibly give the special attention needed.

Speaking of diocesan support, I suppose Father Blakely means a school built and subsidized by the diocese for the education of the sub-normal and the slow group. But there are so many obstacles in the way that perhaps if these difficulties were threshed out in public they might be solved by wiser heads.

First, comes the number of schools. With all the demands on the diocese, I imagine only one such school could be built in every large city. At once the problem of transportation presents itself. This difficulty eliminates the younger pupils, the very ones we must take hold of at once before interest ceases to function and lazy and indifferent habits develop. These sub-normals can be detected in the second grade, even in the first, by that Solomon's rod—the intelligence test.

Second, comes the question of lunch, again an important topic, for some of these children are suffering from malnutrition. The father is working and too often the mother leaves early to help earn the scanty pittance supposed to be a living-wage. The children get their breakfast as best they can. A boy of seven, slow and sickly, with scarcely enough ambition to open a book; I found, on investigation, was breakfasting on "whistle" and cake!

Third, the parents must be educated to the point of recognizing that teachers have nothing but the good of the children in view. There is always a decided objection to sending Jim or John to the "dummy class," and this insuperable obstacle will be the most difficult to remove.

The suggestion I would like to make is this. Why could not a room be set aside where the sub-normal and the slow group could be taught the fundamentals by an expert teacher? She should be trained not only in child-psychology, but also in gentleness and patience. What a wonderful opportunity! It means not only teaching children, but perhaps saving their immortal souls. From this ungraded room, where the Winnetka plan could be used to advantage, the children could be promoted

to the diocesan school where the pupils could be taught a trade and be made self-supporting.

Our Catholic people must awaken to the situation regarding the sub-normal children in our schools. It is only too true, that the mentally-defective children of a decade ago are today being cared for in asylums and penitentiaries, or have already occupied the electric chair. Food, ample food for thought!

Philadelphia.

SISTER JOSEFITA MARIA, S.S.J., Ph.D.

Anent the Word "Jazz"

To the Editor of AMERICA:

In your issue of March 26, H. J. G. offered an explanation of the origin of the word *jazz*. We are advised that his explanation is to be taken "for what it is worth." Probably it was meant for the first of April. But the joke, by whomsoever it was originally perpetrated, is hardly *ben trovato*. We cannot find in *Charles* the root of the word *jazz*, since *ch* cannot be changed into *j*.

Rome.

G. S.

To the Editor of AMERICA:

In connection with the reply your correspondent gave regarding the origin of the word *jazz* I would offer some items that may be of interest. The *Fortnightly Review* (October 15, 1917) carried the following observations on the subject:

A strange new word is *jazz*, used mainly to describe band music. The word is variously spelled and is believed to be of African origin, Lafacadio Hearn, we are told, found it in the Creole patois of New Orleans and reported that it meant "speeding up things." *Jazz* music, according to the *Literary Digest*, has ruled for years in the underworld resorts of New Orleans. It belongs to the things "that stir the savage in us with a pleasant tickle." The way such originally disreputable terms are becoming popular and "respectable" of late is disquieting.

Jazz, says Mr. Henry O. Osgood in his book "So This Is Jazz" (Little, Brown & Co.), is a state of mind. And this is a really acute observation. After tracing the several accounts of its origin, Mr. Osgood submits the following definition:

Jazz (origin Africa) *v.* to enliven; *pop.* to pep up; *n.* jazzy, pepped-up music, or pepped-up most anything else. (*Musical Observer*, April, 1927.)

Mr. Ernest Newman, a distinguished English critic, says, "Jazz is not a new but a very old thing," and he draws interesting parallels between the free improvisations—the "breaks" of early jazzers—and the catch-as-catch-can descant with which fourteen century amateurs experimented in England.

Although the definition and etymology of the word are broad in meaning, we must be very definite when we use the term *jazz* in censure of criticism. Under that name noise seeks shelter, and from its disreputable signification the true musical genius of our age is no doubt emerging.

It is this wide application of the word *jazz* that gives rise to such apparently conflicting views of it among musicians and connoisseurs. Daniel Mason, in his book "Artistic Ideals," may see it as "a meaningless stir-about and an itch of restlessness without goal;" but then we have the spectacle of the director of the Paris Symphony going into ecstasies over jazz in his recent sojourn here. Even Rachmaninoff listened with unfeigned interest to Whiteman (Father of jazz) and his band.

Moreover when we consider that "no two persons play jazz alike" we have more reason to withhold blanket strictures or approvals. An artistic colorful jazz played on the pipe-organ for instance is poles apart from the whistling, tin-pan, rattling jazz of dance-hall mercenaries. Yet they are both called "jazz."

Art is no more static than the means which provide it with expression. And we render it the greatest service by appreciating and discriminating the tendencies striking out into new fields of expression.

Techny, Ill.

A. J. M.